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The Christian youth's book

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W. C. BROWNLEE III

WILLIAM C. BROWNLEE III

THE
CHRISTIAN YOUTH'S BOOK ;

AND MANUAL FOR
YOUNG COMMUNICANTS.

IN TWO BOOKS.

✓
BY WILLIAM CRAIG BROWNLEE, D. D.

AUTHOR OF "LETTERS ON ROMANISM," "POPERY AN ENEMY TO CIVIL AND RELIGIOUS LIBERTY," "LIGHTS AND SHADOWS OF CHRISTIAN LIFE,"
"THE CHRISTIAN FATHER AT HOME," &c. &c.

"God of my fathers! Holy, just, and good!
My God! My Father! My unfailing Hope!
Jehovah! Let the incense of my praise
Accepted, burn before thy mercy-seat.
And in thy presence burn, both day and night.
Maker! Preserver! My Redeemer! God!
Whom have I in the heavens, but THEE alone!
On earth, but THEE, whom should I praise, whom love?"

POLLOCK.

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DEDICATION.

TO THE YOUTH.

MY DEAR YOUNG FRIENDS:—These pages I dedicate to you, who are Christian Youth; and to you, who ought to be Christian Youth. I dedicate them to you, who are communicants; and, also, to you all, dear youth, who ought to be communicants.

In Book I., I present to you a brief system of the doctrines of the gospel, arranged in their natural order; with Questions on each Chapter, designed to revive the memory of them, after you have read them: with Meditations, and Prayers, suited to each subject; with a view to cherish a devotional frame of mind in the reader.

In Book II., I present to you a Manual on the LORD'S SUPPER; as brief, and as comprehensive as justice to the subject would permit. It consists of two Parts. In the First, you will find a short system of DOCTRINAL Instructions on the Lord's Supper. In the Second, I offer you DEVOTIONAL Instructions, to guide your young minds to the Table of the Lord.—They may, perhaps, prove useful also to Christians of riper years.

Accept this, dear Youth, the fruit of the labour of many anxious hours, and prayers, on your behalf. And, in return, I beg an interest in your fervent prayers on my own behalf, and that of all God's faithful ministers, in all the Reformed Churches of our common Lord, throughout our land.

I am, Dear Youth, your servant for Jesus' sake.

W. C. B.

New-York, June, 1839.

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INTRODUCTION.

I HAVE long felt the want of a manual on the Lord's Supper adapted to the habits and circumstances of our times. We have, it is true, a goodly number of works on the subject. Besides the able treatises given in the different systems of theology,—among which that of President Dwight deserves to be ranked among the best,—we have the works of Mathew Henry, of Willison, of Bickersteth, of Hobart; and the Sacramental Selections by Dr. Wilson, late of Philadelphia. These have, each, their appropriate excellence. The first *two*, in particular, are valuable. They possess a richness of thought, a deep insight into divine things, and a knowledge of the complicated exercises of the gracious heart; and withal, an unction of piety and devotion pervading the whole,—rarely met with in later times.

But, there is a call for more works on this subject. For, on the one hand, there are some points which are too slightly passed over by some of these writers, while they are scarcely touched at all, by the rest. On the other hand, there are other topics on which they dwell, and dilate to such a measure of excess, that they become tedious, dull, and fatiguing. We need something devotional, brief, yet full; and adapted, in particular, to the different classes of young Christians.

In the Lord's Supper there are certain great facts, and doctrines, held up to our view, by its sacred symbols, which are to be devoutly commemorated by us. Of these, it is necessary that we should possess clear spiritual perceptions, in order to our worthy communicating. We must be the children of the light, in order to walk in the light. By this means, through the Holy Ghost, will the distressing gloom of darkness, and slavish fear be expelled from the troubled soul. Then is it made the temple of the Holy Ghost; and the dwelling-place of love, peace, and heavenly joy. And then will our communion seasons be our most delightful seasons.

And this saving knowledge whereby we discern the Lord's Body, never exists alone; nor must we be contented with it alone. We must have a lively faith. We must receive Christ Jesus the Lord, as *our* Saviour. We must accept, and bring home to our hearts, all the blessings and benefits of his atonement, which are impressively held forth in this ordinance. Nor is this all: we must add to our knowledge and our faith, love unfeigned. We must open our hearts to the wonderful love of our Father in heaven; and to the overpowering tenderness of our Blessed Redeemer's mercy and grace; and to the ravishing communion, and soul-refreshing joys of the Holy Ghost. This is a service reasonable and just. We must love him with an ardent love, who first loved us. We must bring to the Table of the Lord, hearts possessed and filled with this divine affection. We must present our living sacrifices, holy and acceptable unto God; and with the pure fire kindled from heaven. And as the fire burns within us, must we give utterance with the tongue; and pour out our hearts before his throne, at the communion table.

It will thence be manifest that, in order to pure and acceptable communion, we must have knowledge to discern what is meant by *the body and blood of the Lord*: we

must have a true and lively faith in order to participate of the feast upon the sacrifice of Christ ; an ardent love, kindled by the love of our covenant God ; and pure devotion, in which our souls are melted down, and poured out before the Lord, in the well-sustained exercise of the graces of the Holy Ghost.

It will, moreover, be manifest that the saving knowledge of God's precious truths, especially of those which are so very prominently held forth in this divine ordinance, does form the basis of all those other graces, so necessary to our worthy communicating. Hence the testimony of Scripture ;—"They that know thy name, will put their trust in thee."—Psalm ix. 10. "This is life eternal, that they might know thee, &c."—John xvii. 3. For, just in proportion as we are taught of God, and grow in this saving knowledge, shall we feel ourselves reigning with him by faith ; and abounding with him in the peace of God ; and rejoicing with him in the hope of his glory ; and triumphing with him in love, and in the fellowship of the Holy Ghost. And just in proportion as these graces ripen into the maturity of the life of God in our souls, shall we be found steadfastly resisting the enemies which impede us in our Christian duties ; and maintaining our conversation in the world, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God ; and following the Lord with well-pleasing, in the habits and exercises of new obedience. Hence it is very necessary that the young Christian be carefully instructed in these great and prominent doctrines held up in the Lord's Supper, in order that his mind may be occupied with the saving knowledge of them.

And, in order the more effectually to attain this object, we need a manual on the Lord's Supper, which shall present these all-important doctrines, not only in a systematic form, but also apart, and by themselves ; so that the young inexperienced mind may not be distracted by the contem-

plation of them, mixed up, and confounded as they usually have been, with the discussions on the Lord's Supper, its nature, and uses. With this view, therefore, I have thrown together this form of instruction on these principal doctrines, that they may be studied by themselves. This I have done in Book I.

And as the mode of teaching, by placing before the mind of the pupil, a series of questions on what he has read, has been attended with the happiest success in all branches of study, I have appended to each discussion a brief series of questions, the answers to which the learner is to search out by reviewing what he has studied. In doing this, he will soon acquire a distinct view of each branch of doctrine.

It has also occurred to me, that evangelical instruction makes its divine and most effectual impression on the heart, when man, by a well-timed application, feels that he is singled out by the sword of the Spirit ; and when his soul and conscience are laid bare ; and when the stroke is made to fall, as it were, on the naked nerve ; and when it pierces to the dividing asunder of soul and spirit, and of the joints and marrow ; and when it becomes, before the man's awakened eye, a discernor of the thoughts and intents of the heart. In attaining this application, I have subjoined forms of meditations on each doctrine discussed, together with forms of prayer : all of which the young Christian should aim at repeating from his heart, and conscience, with great reverence before the Searcher of hearts.

The young Christian having been thus instructed in the facts, and doctrines of the Gospel, which are impressively held up in the Holy Supper, he will be prepared to enter with us, on the consideration of its *nature, uses, and ends* ; and, lastly, on the solemn duties required of him, in this holy service. To aid him in this investigation, is our design in Book II.

And now, oh ! heavenly Father, from whom cometh down

every good gift, and every perfect gift, grant us, I beseech thee, the Unction of the Holy One, and we shall know all things ! And do thou, Blessed Son of God, who hast, as the fruits of thy atonement and intercession, sent down the Holy Ghost to thy people, send him in his light, and life, into this soul ! And oh ! thou most Holy Spirit, who inspirest into thy servants all good purposes, and holy resolutions,—thou Comforter and Guide,—oh ! come and glorify Jesus Christ, by taking the things which are his, and revealing them to us !

And oh ! guide me, great source of wisdom and compassion, in these efforts to minister to thy children ; especially the young and feeble ones of thy family. While I attempt to place myself in their stead, to conceive their difficulties, and their wants, and desires, in their approach to the Lord's Supper,—Oh ! Lord, shed thy light into my mind, that out of thy Holy Scriptures I may discern, and draw forth a word, in season, to their souls. To every mind to whom this message may come, let thy word, O Lord, be made living and powerful. May *thy* good Spirit be given to the person who is now reading these pages. Vouchsafe to him, O Lord, true faith, a firm hope, and ardent love to thee. May he, by holy perseverance in new obedience, work out the evidence of his regeneration by the Holy Ghost. And may he delight himself in thy ordinances, as fountains of the water of life, ever pure, and delicious, and refreshing to his soul.

And if I may venture, like Abraham, to plead with thee, my gracious Master, let this book live, and be spread abroad to be the means, through thy divine grace, of guarding and directing thy poor tempted and distracted children to thy Holy Table : and in comforting them in their Christian pilgrimage,—long after I shall be in the congregation of the dead ! And whatever pleasure and power to edification thy grace may vouchsafe to my own soul while writing it,

and to thy dear children while reading it,—we will gratefully place the crown of glory, thereof, on thy head, O Lord, on whose head are many crowns! And in the bright day of universal convocation, when the members of God's ransomed family shall be all at home in glory, we shall mingle mutual gratulations in our unceasing song of adoration. *Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and to the Lamb, for ever, and ever, Amen.*

CHAPTER I.

THE END AND AIM OF THE CHRISTIAN'S LIFE.

" Attempt how monstrous, and how surely vain !
With things of earthly sort, with aught but God,
To satisfy, and fill the immortal soul !
Attempt, vain inconceivably ! attempt
To satisfy the ocean with a drop ;
To marry immortality to death ;
And with the unsubstantial shade of time,
To fill the embrace of all eternity !"

POLLOCK.

THE Almighty Creator is the sole proprietor of all beings and things. For his glory we are, and were created. Hence we are not our own. We belong to Almighty God. As creatures, we are under the strongest obligations to own him, and glorify him as our Creator. As his creatures sustained by him, we can never be set free from divine obligations to own him every hour, and honour him as our Preserver. As rational and accountable creatures, nothing can excuse us from the duty of keeping our eye continually on his throne, to adore him who will, before long, be our impartial Judge. As ransomed creatures, purchased by the blood of Christ, we are under eternal obligations to love, adore, and serve him faithfully.

The end of our being, therefore, is to glorify God, and enjoy him for ever. And not only should a sense of these

relations in which we stand toward Him, but also a consciousness of His most compassionate interference in our behalf, constrain us to glorify him. Can we ever cease to feel the amazing love of God, in so constituting his government over us, that, notwithstanding all the treasons and crimes committed by us against him, he has combined our immortal happiness with his divine glory! And in proportion as we evince the sincerity of our love to him, by reaching forward in the growth of holiness, and the attainment of higher capacities to glorify him, do we enjoy higher and higher degrees of happiness. And having, at length, reached "the perfect manhood, the measure of the stature of the fulness of Christ;" we shall enter on the fulness of joys, and everlasting glory in heaven.

It must, then, be very manifest, that if we forsake God, we forsake our own mercies: and if we hate his ways, we love death. If we seek happiness in any form, or way foreign to God's glory, we come short of the grand end of our being. If we prefer our own joys to His honour, we are guilty of denying Him. To prefer human pleasures to his glory, is inexcusable selfishness. To set up our own judgment in opposition to his revealed will, is folly and madness. To introduce human inventions into his service, is fatal superstition. To yield the devotion of our heart and life to any created thing, is gross idolatry. To prefer our own will to his supreme will, is heaven-daring rebellion. To yield obedience to the god of this world, and linger among the fascinating pleasures of earth, instead of urging on in our course to heaven, is nothing short of atheism!

Man, viewed as a *mortal* being, has a temporal career set before him, which he must run. But there is an infinitely higher destiny awaiting him. As an *immortal* being, he has an eternal career before him. In this world, he pursues the former, as a good citizen, and a good man. In the future and eternal world, he has the never-closing career to

pursue in the presence of God and the Lamb ; and in the high and lofty fellowship of the angels, and all the host of heaven.

By an appropriate education, are we prepared for our temporal career. In our seminaries is this necessary preparation consummated, and from these, are our youth sent forth with cultivated and virtuous minds, to enter on the enterprises of life.

In like manner, God has graciously provided us with the means of a spiritual training for our high and eternal destinies. This training we enjoy in the bosom of his Church, on our sabbaths, and in private, by the ministry, ordained for this purpose, and under divine ordinances, and the special grace of God.

Hence, vital godliness and pure religion, the rich gifts of God, cherished in the heart, professed and practised by us, under the discipline of the Holy Ghost, bear precisely the same relation to our immortal career, and our eternal enjoyments in heaven, which a good education and proper mental discipline do to a good citizen's best interests, and usefulness in this world.

But surely a man's condition and destinies in this transitory world, can never bear to be even named in comparison with his eternal destiny, and glory in heaven. Hence the possession and practice of pure religion are as infinitely superior to the most perfect education which human ingenuity can convey to the mind, as heaven and eternity are to earth and time !

The man who, through ignorance and rudeness, ventures to oppose popular education, and the progress of science, is unceremoniously pronounced a Goth and a barbarian ; and he is shunned as an enemy to man's happiness, and the glory of his country. But, by what terms shall the wise and the good designate the man who puts himself in opposition to the purest and most elevating of all education ; and that

sublime and holy mental training which prepares immortal beings for the assembly of the saints, and the presence of God, for evermore ?

But the world cannot appreciate this. Hence, it is the enemy of our Divine Master, and of our best interests. This hostility, however, shall not drive us from our duty to him. Nay, it should quicken our ardour in studying his word ; and constrain us to a more scrupulous attention to every christian duty. The opinions of the men of the world weigh lighter than chaff, with all who are accustomed to appeal "to the law, and the testimony." Our God has spoken the word. To him do we devoutly listen. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. "Blessed is the man whom thou choosest, and causest to approach to thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple." Ps. lxxv. 4. "No one of us liveth unto himself, and no one dieth to himself. Whether we live, we live unto the Lord ; or whether we die, we die unto the Lord : whether we live, therefore, or die, we are the Lord's." Rom. xiv. 7, 8. "Thou wilt show me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore." Ps. xvi. 11. "And I heard a voice from heaven, saying unto me, write, Blessed are the dead who die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them." Rev. xiv. 13.

QUESTIONS.

Can any one allege that he is his own ? Why not ? To whom do we belong ? By what ties are we bound to God ? How prove you this, out of God's word ? What is the chief

end of our being, and preservation? How prove you this? What do Scripture and reason say? Wherein then lies man's chief and eternal happiness? What is the belief of men of the world on this? How do you refute them? By reason? By Scripture? What says each of these? What is the relative value of education, for the world; and religion, for eternity? Confirm this by texts out of the Scriptures. Do you faithfully and sincerely keep in view this great end of your being?

MEDITATION.

Hast thou, O my soul, said unto the Lord, thou art my God? Am I truly sensible that I am not my own, but that I belong to my most faithful Creator? This body, and all these limbs he formed out of the dust: and he gave them to me by an act of power and sovereignty. Thee, my soul, with its wonderful faculties, did he create immediately out of nothing. This being of mine, so wonderful and so delightful, I enjoy from God's bounteous goodness. I am no less indebted to him for this prolonged existence. This body, and this soul he sustains in being; and in bodily, and mental, and moral activity. I have no controul over time, or my being. God measures out to me, each moment, my existence. Over this life and these limbs, and mental faculties, I possess no sovereignty. Did I arrogate the proud claim of dominion, and self-controul, one word from him, one touch of his hand, would lay my body in dust, and summon my soul to the dread bar of justice! In him I live, in him I move, in him I have my being.

Should I then devote my soul, and its faculties, or this body and its members, to the service of sin and the world, I should be guilty of robbery. And whom should I rob? No less than my Creator, my Preserver, my Redeemer, and my Judge! Oh! my God! deliver me from this heinous crime. May the time past suffice to have wrought the will of the flesh

Henceforth to thee, O my God, let me be truly devoted in heart and in life. And oh! delightful thought, while to innumerable beings, thou hast given existence in the seas, in the air, and on the earth, which thou revokest for ever, and they cease to be : to me hast thou given an ever-enduring existence. The time shall never come up in the ever-revolving ages of eternity, when I shall cease to be. I shall bloom in immortal youth, in this soul and this body, as long as God's eternal throne shall exist! What a motive to rouse up my soul, and all that is in me, to devote my being to my God here ; that I may serve and enjoy him in eternity! Can I for a moment think of burying such a being in the beggarly elements of this transitory world? No, never. May I, then, never cease to press eagerly forward to the great end of my being!

PRAYER:

O Lord, thou hast created all things, and for thy pleasure they are, and were created. My Creator, and my faithful Preserver, by thy power I awoke into being. And here I am, the monument of thy ever-watchful care, O holy God of Providence. I trust I feel I am thine. To thee this heart overflows in love. To thee, O my God, would I humbly devote my being. What can be more reasonable, O Lord? Love and gratitude constrain me, and bind me closely to thee. Could these ties which do bind me to thee, my God, be dissolved; I would seek, with unquenchable love, to have them speedily renewed--never to be dissolved. Accept then, O my God, the homage of my soul, the affection and faith of this heart, the submission of all my faculties, the obedience of my life. And may the delightful sacrifice, and service be always offered up to thee through my blessed Redeemer, and the fire of the Holy Ghost. And when my pilgrimage of duty and discipline is finished, O grant, my most faithful Creator and Redeemer, a

joyful entrance into the kingdom of thy glory. And this poor body,—this heap of dust,—having slept in the grave through the long dark night of death,—until the bright morning of the day of eternity,—let it rise according to thy will, O my heavenly Father, and thy rich grace, my most gracious Redeemer, and thy glorious power, O faithful Holy Spirit, a pure, and a powerful, and a spiritual, and an immortal body, fashioned according to Christ's body. And let me, as one of thy ransomed servants, O my gracious God, enter, soul and body,—“a perfect man in Jesus Christ,” into thy kingdom above ; having, through the infinite riches of thy grace, at last, attained to the great and sole end of my being ; which I have longed for, and panted after, that I might enjoy it in full measure with my Saviour Jesus Christ ; in whose name we pray,—“ Our Father who art heaven,” &c. Amen.

CHAPTER II.

OF THE HOLY SCRIPTURES.

“ This book, this holy book, on every line
Marked with the seal of high Divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry,
And signature of God Almighty stamped,—
This, Mercy took, and in the night of time
Stood, casting on the dark, her gracious look;
And evermore beseeching man, with tears
And earnest sighs, to read, believe, and live.

POLLOK.

THERE are *three* reasons why the young Christian should be thoroughly acquainted with the Holy Bible. He owes it to his own personal comfort, in the Christian course ; he will, thence, be thoroughly furnished for the good work of edifying those around him, in the associations of life ; and he will be equipped for the defence of divine truth against its natural enemies.

It is called *The Bible*, that is, *The Book*, by way of eminence. No other writing can be named in comparison with it. To all other books it is as superior, as are God's stupendous works over the whole field of creation, to man's puny works. Its sublime and pure doctrines are as superior to the loftiest conceptions of man, as the immortal soul is

to sordid dust : and as the glories of eternity are to the fast fading vanities of time.

The Bible is the last Will and Testament of God our Saviour. This will is, strictly speaking, one. It is called the Old Testament, and the New, simply in reference to the outward form of its twofold dispensations. The Old Testament contains the exhibition of this will under the Jewish economy. The will and its truths are eternal. The mode of administration only was old, and, like that which is old, it has vanished away. The New Testament containing the complete disclosures of the gospel, has a form of ordinances that is always new. It will never vanish away to give place to another. Its freshness and glory will endure until Christ's second coming.

In this WILL, our dying Lord bequeathed us all the purchased blessings of the everlasting covenant. Herein they are fully detailed, and may be summed up in two words,—grace and glory. And no enemy can hinder us from presenting ourselves with filial boldness, to receive them from our Heavenly Father's hand. For our Lord's words are full of divine assurance and consolation. "I appoint,"—allow me to give its literal translation,—“I bestow, by covenant, a kingdom upon you ; even as my father hath, by covenant, bestowed a kingdom upon me.” Luke xxii. 29.

Now, will the heir of an earthly inheritance allow himself to remain ignorant of his possessions and rights? And can a Christian man allow himself to remain ignorant of his Lord's Will and Testament, and indifferent about it?

Besides, the Christian lives not for himself alone. He has it in charge to instruct and guide the young : to reprove the gainsayer : to bring back the wanderer : to reclaim the prodigal : to edify the church : and to spread around him the hallowed, and hallowing influence of a holy life. All this he will be enabled to do, just in proportion as he is skilful in spiritual things, and mighty in the Scriptures.

And let us not forget that we live in "the last times." The signal given us by our Lord has appeared. The "scoffer," and "mockers" of God's word, have come. They appear in the community as an organized body of conspirators. Hence the young Christian is bound by the ties of honour and gratitude, to be always "ready to give an answer to every man who asketh him a reason of the hope that is in him, with meekness and fear." And he must be as ready, by sound doctrine, to convince the gainsayers, and to stop the mouths of unruly and vain talkers, and deceivers.

Were the young Christian not bound to do all this, and were he allowed to seek the life of a recluse, he might with impunity, perhaps, remain unqualified to do these important services to God and man. But, as his own faith requires strong nourishment from God's word; and as matters stand with the enemies, and the friends of Christ in these last times; when no Christian, old or young, can remain neutral, each one must gird on his armour; and help the feeblest in the host of Israel to gird on his.

We begin with the simplest propositions. A revelation from God is POSSIBLE. He who knows all things, and who created the soul of man, *can* communicate his mind, and will to us, so as to make it perfectly intelligible. This needs no proof.

Since, then, God *can* communicate his mind to us, what ought to be legitimately inferred, on this matter, from the fact of his infinite goodness? Can any man refuse to admit that God designs to pity, and save his sinful, suffering children, of our species? If so, then, how can any one reconcile with the truth of his paternal goodness, the monstrous supposition that he *has not* given,—that he *will not* give, a revelation of salvation to his poor erring and perishing creatures? What! Does our Creator, in his mercy, intend to save us; and yet has he never uttered one word to us on the

matter? What! Does God intend to save us, and yet has he never told us how to seek him; and how we are to worship him, and obtain peace and hope? What! does God intend to save us from fear, and pain, and death? And, yet, does he tantalize us, and vex us, and slay us by despair, in keeping us in perpetual suspense, and doubt, and vexation, and sorrow, over the whole field of human existence? I envy neither the head nor the heart of that man, who can imagine such a theory. He trifles with the happiness of his fellow-creatures; and venturously brings an impeachment against the goodness and mercy of the Almighty!

A revelation of God is *necessary*. I need only repeat, at present, the truth which every reflecting man will admit; namely, that GOD ALONE CAN OPEN, AND DECLARE HIS MIND AND WILL TO MAN. Even the thoughts of a man can no man discover, if he chooses to give no utterance to them. Infinitely less can any of the sons of men discover the thoughts, and the will of the incomprehensible God!

Now, unless I know God's mind, how can I know how to please him? Unless I know his holy will, how can I possibly obey him? Unless I know him, how can I love him? If I am left ignorant of his glory, how can I cherish an exalted devotion to him? Am I left to rear an altar to *the unknown god*? Am I to be taught that ignorance is the mother of devotion? If I must conjecture by reason, I shall be in perpetual doubt. If I venture to mark out my own course, and worship God in my own way, and do what *my* will inclines me to do; then is my religion wholly an act of human will-worship! And I shall lie under the fearful guilt of dictating to the Almighty what I judge he ought to accept from guilty man! Hence, a revelation from God is essentially necessary to beget, and cherish true worship and pure religion. That is, it is essentially necessary on the assumption that our Creator intends to save us, and

make us happy. If God intends *no* mercy to us, then may we look for *no* Gospel revelation !

The Holy Bible contains this divine revelation beyond all reasonable doubt.—This we now proceed to show.

First : The Bible is *genuine* ; that is, all the books of which it consists, were written by the persons whose names they respectively bear.

Second : It is *authentic* ; that is, it relates matters of fact as they did happen ; and it contains, truly, the mind and will of God.

Third : It is *credible* ; that is, these books were written by men, who neither were deceived, nor did deceive others. The facts and doctrines which they taught were proclaimed to hundreds of thousands of men, who, being their cotemporaries, had every opportunity of exposing what was not true, to their own certain knowledge.

Fourth : It is given by divine inspiration, through holy men of God, who spoke as they were moved by the Holy Ghost. He conveyed his mind, and will to them ; suggested to them the words to be used by them, in Hebrew and Greek ; and commanded them to write them out in these specific words. 1 Pet. i. 21, Rom. xvi. 26.

In reference to the *genuineness* and *authenticity* of the Holy Bible, I observe, in general, that the proof thereof is exactly of the same character as that by which we prove any ancient, or modern document to be genuine, and authentic.

The young Christian can make the experiment. He can prove the Holy Bible to be *genuine* and *authentic*, precisely by the same form of argument by which he proves the writings of Homer, Virgil, and our Declaration of Independence, to be *genuine* and *authentic*. Suppose you say to the sceptic, I adopt your process of doubting, and I deny the writings of Homer, of Virgil, Voltaire, and the document of our own national Independence, to be either au-

thentic, or *genuine*, or *credible*. Mark the nature and course of his argument in reply, which he will with accuracy, adopt to establish the genuineness of these ancient, and modern documents. And when he has finished his argument, you need only beg him to transfer it to the proof of the Holy Bible.

I shall now present a condensed argument, on the *genuineness*, *authenticity*, and *inspiration* of the Holy Scriptures.

FIRST: The EXTERNAL evidence. This amounts to a demonstration.

I shall begin with the evidence of MIRACLES. And as I propose merely a specimen of this, here,* I shall confine myself to the examination of the New Testament writings as established by the evidence of miracles.

And, here, let me repeat the Rules laid down by Leslie, in his "Short Method with Deists."

First: The miracles wrought in evidence of the divine commission of the inspired writers, must have been palpable to the senses. Second: They must have been publicly done. Third: Public monuments, and actions must have been instituted to commemorate the sayings, and miraculous doings of Christ. Fourth: These monuments, and actions must have been instituted at the time of these miraculous events.

Now, apply these rules. The miracles, the death of Christ, and his appearance alive after his death, in the midst of hundreds of witnesses, were entirely such as came within the palpable evidence of the senses. There are no miracles of Mohammed, nor in the pagan world, that can be adduced as parallel to these. No one of them was, like these of our Lord, palpably evident to the senses. Now mark the point of this argument. The Apostles came be-

* See "Lights and Shadows of Christian Life." Article first, "The General."

fore the rulers, and people in Jerusalem—not in a distant and foreign land ; and only a few days after Christ's decease—not a long time after the memory of him, and his works, was wearing out of mind. They told the people and rulers that he was alive ; that they had seen him, and conversed with him ; that he had been seen by five hundred persons at one time, "of whom," they said, "the greater number were alive," and among them ; that Christ had wrought miracles before their own eyes ; that they had seen him, and the people had seen him, cure the blind, heal the maimed, raise the dead, and cast out demons.

Moreover, they did, themselves, work miracles before the people. They healed diseases, and raised the dead to life. By these miracles, which could be wrought only by the power of God upon them, they authenticated their testimony, which was borne by them to the Lord Jesus Christ ; and their own divine mission from God, as his apostles. By these miracles was there an evidence furnished to the outward senses, and to the reason, and judgment of men, utterly overpowering.

Their mission and authority from God, being then satisfactorily settled, they delivered their divine doctrines, laws, and ordinances, in the assemblies of the people. Their writings, dictated by divine inspiration, were deposited publicly with the church. These autographs were preserved with extraordinary care, in the archives of the churches, until copies of them were multiplied over the world.

Next, consider the method taken to keep up the vivid remembrance of Christ's miracles, death, resurrection, and ascension to heaven. Public monuments were instituted in the days of Christ, and his apostles, at the time when these extraordinary events happened publicly, in order to commemorate them. One of these monuments was the change of the Sabbath to the first day of the week, or the Christian Sabbath : another is baptism : another, the Lord's Supper :

another, the gospel ministry : and the entire and beautiful order of the holy sanctuary of God.

These doctrines, laws, and divine institutions could not possibly have been fabricated by impostors, in the days of Jesus Christ, or his apostles, and the Jews then living. No combination of the most successful impostors could have persuaded the multitudes of Jews, converted to Christianity, at Jerusalem, to keep the Sabbath on the first day of the week ; or to celebrate the Lord's Supper in solemn commemoration of a crucified, risen, and ascended Saviour, if that Saviour had never been heard of by them, and had never been crucified, and had never risen from the dead, and had never ascended into heaven. Within a few days after our Lord's ascension, there were many thousand Christians in Jerusalem. Each of these stood up as a public witness of the facts and events of our Lord's miracles, death, and resurrection. Each of these was a living eye-witness of these things ; and each of these handed down these things to their children ; and these, again, to theirs.

Hence, it is utterly inconceivable that the gospel and its sacred institutions could have been invented, as a fiction in the days of Christ, and the apostles, and of Pilate, and the Jews.

It is equally inconceivable that they could have been fabricated after the death of that generation. For if the following generation had not actually received the New Testament, and its sacred institutions from the cotemporaries of Christ and his apostles,—then it would follow, that certain impostors had actually, though falsely, persuaded millions of the best and most enlightened men of all nations, that the New Testament, just now made known to them for the *first time*, had been actually handed down to them from their forefathers ! *For so it is stated on its first pages.*

The impostors, on this supposition of infidels, must have persuaded millions of the shrewdest, and best men of all nations, that they, and their fathers from time immemorial, were *baptized*,—and that they, and their fathers, did continually celebrate *the Lord's Supper*, in commemoration of events which they had never heard of, and never had believed.—A thing inconceivably absurd !

The truth is :—Just as certainly as our national history, and our national commemoration of independence on the 4th of July, do afford an expression of the nation's belief in the public fact of our national Independence :—even so, the public institutions of BAPTISM, and the LORD'S SUPPER ; and the Christian SABBATH ; and the perpetual MINISTRY of *the gospel*, do stand forth as grand public monuments, kept up throughout the whole Christian world, to exhibit the unshaken faith of reasonable men, in the facts, and doctrines of the New Testament !

Second :—Strong as is the evidence of MIRACLES, that of PROPHECY is, perhaps, still stronger. It possesses the force of a miracle ; and of one, moreover, lengthened out from age to age, before the eyes of many generations. We have only to read the prophecy ; fix the remote age of the past in which it was uttered ; then turn our eyes on the passing events, giving a literal fulfilment, and, as it were, a living reality, to the thing foretold by the man of God ; and we are ourselves possessed of the evidence of the truth and divinity of the Bible, strong as is any evidence which a rational being can require, not even excepting the evidence of the senses.

For instance, I open the holy Book, and offer you briefly a specimen, Gen. xvi. 12. Of Ishmael it is written, *that he will be a wild man ; that his hand will be against every man, and every man against him ; and that, nevertheless, he shall dwell in the presence of all his brethren.* Study this, now, in the light which history sheds over the national cha-

racter and fortunes of the children of Ishmael, the Arabs of the desert ; and you will perceive the literal fulfilment of this ancient prophecy carried over the field of 4000 years ! What is said of them in prophecy, and in history, can be said of no other nation under heaven.

Next, study, in the 28th chapter of Deuteronomy, the denunciations against the Hebrew nation ; examine the minute detail of the terrible calamities which were to befall them on their apostacy from God. These were foretold, and recorded by Moses nearly 3300 years ago. Then read the history of the sufferings of that wonderful people, and their present condition in the four quarters of the world. All these evils they were to endure, while they should be scattered into all nations under heaven. And all the while they were to remain a *distinct people*, ‘ *not counted among the nations* ’ as an integral part of any of them ! Here are the predictions. Behold the terrible fulfilment up to the very letter ! It presents, from age to age, all the novelty, and all the force of a **STANDING MIRACLE**, before the nations of the earth.

But the most prominent of all, perhaps, are those predictions relative to **MESSIAH**, our **LORD**. They marked out the spot, and named it, which he was to immortalize by his birth ; they named his family whence he was to spring ; they spoke of his virgin mother ; they fix the precise date of his decease. See Daniel ix. 24—27. Moreover, they detail his manner of life, his doctrines, his sorrows, his agonies, the selling of him for thirty shekels, the piercing of his hands and feet. These records were in public circulation throughout the Hebrew nation *many centuries* before **HE** appeared ; and history, sacred and profane, has faithfully recorded their entire fulfilment !

And time would fail me to rehearse the predictions respecting Tyre, and Babylon, and Egypt ; and moreover, the destruction of Jerusalem, the dispersion of the Jews, the

rapid progress of Christianity, its check by the kingdom of darkness for 1260 years, the rise of the *Eastern*, and the *Papal*, and the *Infidel* Antichrists. These are all the subjects of prophecy. And the evidence of their accomplishment is just as manifest, so far as it has been evolved by Providence, as is the evidence of their having been delivered, some of them eighteen centuries, and others of them twenty-five centuries ago !”

Third :—The HISTORICAL ARGUMENT for the authenticity and genuineness of the Holy Bible is irresistible.—Here is a specimen of it :—From the present, back to the 4th century—with the exception of a few eccentric writers, who sought the immortality of doing mischief, like him who fired the temple of Ephesus,—there has been an unbroken and continuous chain of testimony, and evidence of the most satisfactory nature.

In the 4th century, we have the testimony of the churches in Egypt, in Greece, in Rome, and over Europe ; and of such illustrious writers as Athanasius, Augustine, Jerome, Eusebius, the Cyrils, and Gregory.

In the 3d century, the following writers, in union with all the church, testify to the authenticity, and genuineness of the Holy Bible ;—viz. Arnobius, Lactantius, Origen, Cyprian, and the famous German Victorinus, who quotes nearly all the books of the New Testament.

In the 2d century, we have the testimony of Tertullian, of Clemens of Alexandria, Iræneus, who quotes every book of the New Testament ; and gives his solemn testimony to “*the code of the New Testament, as well as the Old.*” “These codes,” says he, “are the oracles of God, and are dictated by the Holy Ghost.” We have also in this century, Justin Martyr ; and the Epistle of the persecuted Christian Gauls to their dear brethren of Asia, in A. D. 170. And we have Tatian, who composed a harmony of the four gospels in A. D. 172.

In the 1st century, we have the testimony of the *five apostolic* Fathers,—Barnabas, the fellow-laborer of Paul ; Clemens, mentioned also by Paul ; Hermas, who wrote “*The Pastor* ;” Ignatius ; and Polycarp, the disciple of St. John. Thus we have an *unbroken chain* of writers, and witnesses, from the apostles to our day.

But we have also the testimony of the *bitter enemies* of the Holy Scriptures. The Jews admit the facts, events, and miracles of Christ’s life, but ascribe his miracles to magic. Cerinthus, the Ebionites, and Marcion also, admit these facts and miracles.

The heathen philosophers, who opposed Christianity, did all of them admit the authenticity and genuineness of the New Testament. I allude to Celsus, the antagonist of Origen ; and to Porphyry, and Julian the Apostate ; and Mohammed in the 6th century.* All these candidly admitted the Scriptures to be genuine ; and as containing real facts, and miracles of Christ.

Thus, we have the decisive testimony of ancient unbelievers, against the recklessness of modern infidels ; who live at so remote a period from the early Christians, that they cannot be supposed to have any knowledge in the matter, equal to that of their predecessors.

SECOND : Let me now direct you to the INTERNAL EVIDENCE of the Holy Scriptures.

1st : We perceive a divine testimony in the perfect *harmony* of all its facts, and doctrines.

1. This holy volume, you see, is made up of several distinct tracts, written by men of the most various tastes, habits, and stations of life ; and from their condition, and the distant periods of time in which they respectively lived, it was impossible that many of them could ever see, or converse with each other. Yet, here is a book from these different per-

* See Horne’s *Introd.* I. p. 95.

sons, who lived unknown to each other, and scattered over the period of about fifteen hundred years, in which they all utter the same doctrines relative to the Deity and to man ; to time and eternity. And there is not a contradiction, or even a dissension in sentiment among them, over the whole extent of their pages !

2. The *purity* and *spirituality* breathed forth in them, demonstrate that they could have their origin from the Fountain of purity, and holiness alone. I entreat you, my young friend, to turn your mind to their exhibitions of the unity of God, of the person of the Father, and of the Son, and of the Holy Ghost ; of the pure perfections of God, particularly DIVINE JUSTICE, and DIVINE HOLINESS, ever set before you on the foreground of all their exhibitions of infinite majesty ; and of the character of Jesus Christ—a divine model of the moral, beautiful, and sublime ; and of the most charming loveliness of religion, as composed of a perfect combination of all the virtues, and all the graces that can adorn man, and beautify an angel ; their uncompromising reproofs of vice, and their war of extermination against crime and folly, even to the smallest delinquency. Let your minds be possessed with clear ideas on these points ; then tell me what mortal could, without communications from the Deity, ever indite, or even conceive, such things !

3. There is a characteristic *sublimity* on the pages of the Bible, to which no unassisted genius ever could ascend. I allude to the conception and description of the Deity ; the angels ; the creation ; the Deity's kingdom of nature, of Providence, and of Redemption. To these I add the conception of the heavenly state, called the kingdom of glory ; the region of despair, or hell ; and, finally, the character of our Lord and Saviour. In point of perfect sublimity in conception, there is nothing on the pages of ancient or modern sages even to be named in the comparison with

these ; and even their description leaves all human composers at an immeasurable distance. Take a specimen.

“ God said, Let there be light, and there was light. God removeth the mountains, and they know not : he overturneth them in his anger. He shaketh the earth out of her place, and the pillars thereof tremble. He measures the waters of the ocean in the hollow of his hand. He weighs the mountains in scales, and the hills in a balance.”

“ I saw a great white throne, and Him that sat on it, before whose face the heavens and the earth fled away, and there was found no place for them. And I saw the dead, small and great, stand before God !”

4. The invincible efficacy which attended the Gospel of Jesus Christ, is a clear demonstration of its divine origin. Consider the simple and unassuming character of the apostles, and primitive ministers of religion, utterly without patronage and power. Remember the burden of their messages, the universal corruption, and depravity of all men, and salvation by a crucified Saviour. Take into view also the character, and prejudices of their opponents, such as the pagan priesthood, and philosophers ; and, in fine, the nature and perseverance of the violence resorted to, in order to stop the progress of Christianity. Kings, princes, orators, philosophers, all human eloquence, and all civil, and military powers, were combined in deadly hatred against them. What could *human* means, and agency do to repel all this, —far less to make triumphant headway, and conquer nations, and kingdoms to Christ ?

Yet, without civil power, without human patronage, and in the face of ferocious persecution, in spite of tyranny and superstition, they triumphed. The disciples who crowded around the holy cross, renounced the bloody rites and religion of their fathers ; they abandoned their vices and abominations ; they became virtuous and holy men. And these disciples were not all from paganism ; nor were they

all of mean birth or humble rank. In Jerusalem, within a few days after our Lord's ascension, many of the chief priests, and multitudes of all ranks, embraced Christianity. Within perhaps twelve days, first three thousand, then five thousand, then many "myriads," that is, "ten thousands," crowded around the cross, and bowed in worship to our Lord. And, among the nations, philosophers, and orators, and governors, and generals, and multitudes which could not be numbered, bowed there in pure devotion. And cast your eyes over the nations, and behold the fields of its triumph, especially since the Reformation, and especially in our happy days of missionary enterprise! To believe that the preaching of the doctrines of the cross merely—which pronounce human wisdom, folly, and its highest pursuits puerility, and its favoured, indulgences, vices—could attract so many of the learned as well as the unlettered, and effect these marvellous conversions, and changes which are exhibited in the moral and spiritual character of the Christian—and effect them, moreover, without the special power of God—is a thing utterly above all human credence. The man who can believe this, believes in a miracle without admitting any evidence to sustain it: it is the admission of the mightiest effects—the subjects of historical record—while no adequate cause is assigned to produce them! And yet the infidel believes all this! So true is it, as Horne observes, that *deists are much more credulous than what even they themselves represent Christians to be!*

5. I hasten to a close: yet there is one evidence which I cannot omit—internal, I may call it. It is this: A man's reason may yield to the force of argument, and yet he may not be convinced in his heart.

There is instruction in the Holy Bible infinitely touching and divine. And, oh! were not the heart barricaded behind vice and prejudice, how forcibly it would feel this! My dear reader, set before thy heart the august majesty of

the Deity. View, in the light of eternity, the untold worth of thy soul, and the comparative worthlessness of all sublunary objects. Keep ever in the foreground of thy meditations, death, judgment, and eternity ; and let all this mental effort and discipline be sanctified by prayer. Then read the Holy Bible ; read it with the meek and docile spirit of a child sitting at its Heavenly Father's feet. In that holy page thou wilt see the JUSTICE and HOLINESS of God standing forward, pre-eminently conspicuous. But, then, they are most sweetly tempered by the presence of divine goodness and love. There pity finds its way to the wretched bosom ; grace to the undeserving ; mercy to the perishing ! And then, there is the Divine Mediator, ready to save—oh, my dear young reader, ready to save *thee* also ! And there is a suitableness, and perfection of grace in this Holy One to meet all thy wants, and to cure all the miseries of thy mind ! A penetrating and delightful constraint overpowers the whole soul. A healing efficacy is exerted over the troubled conscience. A sweetly persuasive force takes captive the whole heart, and sends its divine and transforming energies over the entire man. We are won over by the overpowering beauty of God. We see in him a kind, reconciling, Heavenly Father : we see the Lord Jesus Christ, the Son of God, and Son of man, who first loved us, and gave himself for us. We rest not in cold speculation, while we read the sacred page. We yield him more than the coldness of respect and admiration. The hardness of the heart breaks, and is sweetly dissolved into tenderness and affection. We fall down before him, and yield him the homage of our hearts, and our lives. We yield ourselves willing captives to the divine power of his word. We *know* it to be from God. We *feel* it to be divine, and we cannot be shaken from our faith and our hopes by the barren speculations of ungodly men. We have a demonstration within the core of our hearts, which

earth and hell cannot shake—that God has spoken to us, and touched our hearts.

Yes! the impiety of the infidel's books and tracts may excite my grief, and my disgust. Herbert and Bolingbroke may utter their reproaches against the Holy Bible, as, in revolting hypocrisy, they bepraise it the while. Hume, and his disciples of the maniac philosophism, may affect deep investigation and disinterestedness in the search of what they call truth, while they betray their ill-concealed malice against the Lord Jesus Christ. Was the loyalty of a child's heart ever persuaded to leave a kind father's arms, to follow a hateful stranger, whose cold repulsive sophistry strikes dead, even the hope of peace, and of heaven? Were the whole influence of deism to pour the enchantment of its eloquence on the ear of a child; or were it, with the vehemence of Rabshakeh, to open on him the floodgates of blasphemy, could it drive him from his filial duty, or shake his faith in his Heavenly Father? No, no! It might excite a pang of regret, and a tear of sympathy over men rushing madly into an undone eternity. But, oh! never could it seduce him from his allegiance! Listen to me, young men—my children, listen to me. This feeble voice shall bear this on your ears, were it its last, and dying testimony. Infidels would take away from you the sun, and offer you the glimmerings of the dying lamp. They beckon you from a palace, to lie down with them in a dungeon. They seek to seduce you from associations with beings in whose character all that is beautiful, and holy, and divine, is combined; to mingle in dens of wickedness, with men without devotion—without religion—without God—without hope! They would demonstrate *that* to be true which we *know and feel* to be false. They try to woo us over to their folly by the mockery of HIM who is dearer to our hearts than life itself. They tempt us to the barter of supreme felicity, by offering us perishing dust. They tempt us from the side of the

Lord Jesus Christ, to mingle with them in the horrid dance of the demons of death. They tempt us away from the expanding gates of immortal glory, to crowd with them into the gulf of perdition. Oh, my dear youth, "*madness is in their hearts while they live, and after that they go to the dead!*" Eccl. ix. 3. Can you be so weak—I will not say, so depraved—as to yield your faith to such a system? Can the morality of these men entice your hearts, or win your confidence? Can the prospects they set before you, entice you from the hopes of the Gospel? Can the beings with whom they invite you to associate, seduce you from the LORD JESUS CHRIST?

QUESTIONS.

Give the names of the Holy Scriptures? Explain these. Why should we diligently study the Scriptures? What are the points on which the Christian is at issue with the unbeliever, in this matter? Prove that a revelation from God is *necessary*. What is meant by the Scriptures being *genuine*? By their being *authentic*? By their being *credible*? By their being *inspired*? How do you prove any ancient author's book *genuine*, and *authentic*? Apply this form of argument to the Holy Scriptures. How is the evidence of divine revelation divided? What is the *External Evidence*? Recite the *first* of this class of evidence. Define a *miracle*.—It is an extraordinary act of God's power, suspending the laws of nature; or operating contrary to, or above their ordinary course, in order to bear testimony of the highest order, to his truths.

Repeat the *four* Rules of Leslie, by which we test the evidence by miracles.

Apply these in the case of our Lord's miracles, and those of his apostles.

When the apostles, and prophets had once established their

divine mission by miracles, did not the church thenceforth receive the messages as infallibly inspired ?

What are the monumental evidences of these miracles, and of this divine inspiration of the Bible ?

What is the *second* branch of *External* evidence ? Explain this evidence : give specimens of prophecy. The *third* class of external evidence is the *historical* argument. Explain : give specimens of it.

What is the *SECOND* division of the evidence of the Bible ?

What is the first instance of internal evidence ? What is the second ? The third ? The fourth ? The fifth ?

There is a peculiar form of evidence that is lodged, and cherished in the Christian's heart. What is that ?

Have you, my dear youth, felt in your soul, and heart, this internal demonstration,—this witnessing of the spirit of truth in you ?

A MEDITATION.

How deplorable had been our condition, had God in his just retribution, left us without a revelation of his mind, and will ! From the condition of pagan lands, and those countries, where the people have permitted their tyrants to banish the Holy Bible, can we imagine what our condition had been, if God had never visited us with the gospel.

Bless the Lord, O my soul ! for the precious word of his truth and mercy. And blessed be our Heavenly Father's love, for the kind and merciful manner in which he has conferred these gifts of his will.

He pours on our minds the light of *EXTERNAL* Evidence. He stretched forth his arm of power in *MIRACLES*, wrought in the presence of foes, and friends. By these, was the divine mission of our Lord, and his commissioned servants, confirmed before the church. And, thence, was the divine inspiration of their messages, and writings, confirmed in the amplest and most satisfactory manner before all.

In his superabounding goodness, has he added, for our establishment in the faith, and spiritual comfort, another class of evidence, a series of **STANDING MIRACLES**,—the **PROPHECIES**. By his inspiration, his prophets recorded the coming of certain events of mighty importance to the church, and to the nations of the earth. “If our messages from heaven to a lost world be true,” said they,—“these events will certainly come to pass.” They did come to pass. Many of them were unfolded, centuries after they were predicted : and history has faithfully recorded their fulfilment. This is an evidence ever growing ; and shining brighter, and brighter. Some of these prophecies are now being fulfilled : and some of them, during the coming generations, will yet continue to shed the light of their demonstration over the book of God.

To all this evidence he has added that of **HISTORY**. And he who rejects this kind of evidence, must reject every item of ancient and modern history.

It is the law of my nature to receive the evidence of **TESTIMONY**, as confidently as the evidence of my **SENSES**. A jury decides on matters of the last moment—even life and death, from the evidence of testimony. It is precisely according to the law of Almighty God, impressed upon our nature. If I refuse this testimony, I do actually put myself in opposition to Almighty God ! I am rebelling against the laws which he has imprinted on my soul, and conscience, indelibly ! In that case am I an infidel against the God of nature ! Of course, I must receive the Holy Bible on the evidence presented to me, complete and irresistible as it is : or, as the only alternative, I must degrade myself by acting contrary to the law, and nature of a rational being !

Even this is not all. In addition to this overpowering evidence, we have the irresistible testimony of **INTERNAL** evidence. For instance, I look at the perfect **HARMONY** in the

divine pages. There is nothing to equal this, in all the incidents of history, or science. The writers of the inspired books, were fishermen, herdsman, shepherds, philosophers, princes, and kings. They were separated from each other, not by rank only, but by time. They lived over a space of fifteen hundred years. Yet, they all think exactly alike, all teach the same pure heavenly doctrines : all concur precisely in the same facts, and in the same opinions on the same facts. There is not an instance of diversity in sentiment, in feeling, in wishes. They express the same faith ; they avow the same hopes ; they worship the same God ; they advocate the same Redeemer, the same worship, and form of religion. In short, these diversified characters, who never saw each other, who lived remotely from each other, over a space of fifteen centuries, exhibit one uniform, unerring, inimitable, and perfect harmony in every sentiment, and expression ! No combination of human wisdom, knowledge, and sagacity could have achieved this. The boundless and endless variations and contradictions of human books exhibit an unanswerable proof of this. The only solution is this. These holy men all spake as they were moved by the Holy Ghost.

But, the progress of science discloses a new harmony here. I mean the exact harmony of Divine revelation with all the genuine disclosures of science in nature, and providence. Every discovery of historical researches, and geology throws a new light, and lends a fresh evidence to the Book of God. And the wisest of our philosophers now take the Bible as their unerring guide, even in the novel points of science. The God of nature, and providence is the God of our salvation. Food is not more adapted by his goodness to the hungry ; nor light to the eyes ; nor sound to the ears ; than are the good news and glad tidings of his gospel to guilty and dying man !

In addition to all this, there is the combination of divine

and fascinating beauties. What moral loveliness on the page of divine revelation ! What purity ! What sublimity in natural imagery, and mental conceptions ! What a divine, and invincible efficacy attends them ! By them are we renewed, reformed, and sanctified.

Then, there is the overwhelming appeal to our certain experience, as rational beings and Christians. The Bible describes the knowledge of God. I feel that I do know him, as there described. The Bible describes the love of God. I feel that I love him, as there described. The Bible sets before me the only Saviour, and the mode of accepting him. I trust I feel that I have that faith in him which it describes, and that I cleave to him by that love which it commands. The Bible alone details the process of regeneration, and sets forth the duties, and happiness of penitence, and a holy life. I humbly believe that I feel in me, that new nature,—that passing from death to life ; that “mournful joy, and pleasing pain,” attending true repentance, and holiness in the Christian life.

There is a sober reality in this. A child can discern infallibly his father’s voice in the dark night of his wanderings. And can any one persuade me that I cannot discern the voice of *my* Heavenly Father, speaking to me in his word, and in my heart ? Can I feel, without deception, that my heart loves my kind parents ? And can any one persuade me that I do not know that I love my God, and Saviour ? This is the sober knowledge of fact, and mental experience. And it corresponds, of course, with the dictates of infallible authority. I open the holy book, and thus read :—“If any man will do God’s will, he shall know of the doctrine, whether it be of God.” John vii. 17. “Hereby we do know, that we know God, if we keep his commandments.” 1 John ii. 3.

I humbly trust I feel by God’s grace, that I will do God’s will. And, thence, I know, that these doctrines are of

God. I know when, by his grace, I keep God's commands ; and, hence, I have the assurance that I know my God and Saviour. As no human power can persuade me against the evidence of my *external* senses : even so, no Satanic power shall be able to persuade me against the evidence of my *internal* senses.

I have arrived at the conclusion that there is as genuine philosophy in the evidence of the Bible, and of practical religion ; as there is in any branch whatever, of judicial, or scientific evidence.

Precious Bible ! What a rich treasure have I found in this book ? Every thing do I find here necessary for me to know, as it respects grace, and glory ; time and eternity ! O my God, help me to render to thee my humble and hearty thanks for it, and all the blessings which it announces to us !

A PRAYER.

Almighty God, and merciful Father, I would humbly approach thee in the light which thy love has shed on us, by thy Holy Word. In this light alone can I see thee, and know thee, my God, in Jesus Christ. Blessed be thou, O Lord, for the choice gift of thy Holy Scriptures, conveyed to us by thy prophets, and apostles.

The mystery of thy will, and good pleasure, was kept secret since the world began ; and none of all the sons of men could penetrate it. But now, it is made manifest ; and, by the Scriptures of the prophets, according to thy command, O everlasting God, is it made known to all nations, for the obedience of faith. To thee, my God, do I give hearty thanks, and praise, for this precious gift of thy mind, and will, through Jesus Christ, my Lord.

And these Holy Scriptures hast thou, moreover, graciously given to us, in a language which we understand. Thou hast in great mercy, set us free from the tyranny of thy foes,

and our foes, who lock up the holy Bible, and declare it a prohibited book. Glory be to thy kind providence, which gave me my being in a land of Bibles, and the glorious gospel light. For this rich boon of thy love, will I adore thee for ever !

These Holy Scriptures hast thou ordained to be a light to my feet, and a lamp to my path. Without them, I know, O Lord, that it is not in man that walketh, to direct his steps. Without them, could I never find my way over the dark mountains, to the throne of thy glory. To my weary soul, thy Word is the refreshing cloud by day ; and the shining of the pillar of fire by night, throughout my pilgrimage in this wilderness. Oh ! lead me, and guide me, dear Shepherd, through all this wearisome journey. And tell me, O thou whom my soul loveth, where thou feedest at morn, and eve, and where thou causest thy flock to rest in the burning hour of noon ; and let me never turn aside after the flocks of thy companions. Thee will I follow whithersoever thou ledest. And thy steps, beaming with the heavenly light of thy word, will conduct me over Jordan into Canaan, thy glorious resting-place.

Let me feel more and more, that mercy which has enjoined on me the duty of searching thy Scriptures. For they testify of thee ; and in them we know that we have eternal life. Thou bestowest blessings on the man who delights in the law of God, and who therein meditates day and night. Open mine eyes, O Lord, that I may behold wondrous things out of thy law. Then shall thy testimonies be more and more my delight, and my counsellors.

Thy law, O Lord, is perfect, converting the soul ; it is living and powerful ; it is sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit. Here, O my God, on this heart of mine, let thy divine grace prove the blessedness of its perfection, and its converting power. Thy testimony is sure, making wise the simple. Let

my longing soul, O Lord, enjoy this testimony of thine. It is sure ; it contains the unalterable doctrines, and promises of thy love. It discloses the never-failing mercy of the well-ordered, and everlasting covenant. It sends home to my disconsolate heart, in the hour of sorrow, the reviving assurances of thy unfailing presence, and unchanging love.—It makes the simple wise. I confess to thee, O Lord, that I am simple and foolish. I am constantly exposed to be the prey of sin ; and am apt to be tossed to and fro by every vain thing of time, and sense. Oh ! grant me the entrance of thy word, to send its wisdom and illumination into the inner man, that I may be wise to seek my salvation, and glory in the cross of Christ alone.

All thy statutes are right ; rejoicing the heart. I have been a helpless wanderer from thee, O Lord, the shepherd and bishop of my soul. Oh ! bring me back from all places into which I have wandered in the cloudy and dark day. Feed me with thy rod, among the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel, as in the days of old ! Every command of thy word, O Lord, is pure. From the fountain of infinite purity they issued. And to the purity of perfection in glory, do they lead us. Shed forth, I humbly beseech thee, O my God, their purity into my heart, and life : that, being beautified with thy holiness, I may reflect back the fair image of its purity, to glorify my Father who is in heaven.—The fear of the Lord is clean ; it endureth for ever. Oh ! for this fear of the Lord, which is produced, and cherished in the soul by thy word and spirit ; this cleansing fear, which fills the heart with a godly jealousy, and watchful care, and holy anxiety to drive from the heart all that is defiling ; which purifies the soul for heaven ; and which endureth for ever in its imperishable beauty in that land of the holy !

Through this word of thine, O Lord, grant me sweet communion with thee, in all my trials, and in all my earthly joys.

More precious to me than gold, yea, than much fine gold ; and sweeter than honey, and the honeycomb, is the communion of the soul with thee, O my Heavenly Father ; and with thee, my Blessed Redeemer ; and with thee, O Holy Spirit ! And oh ! my God, whatever thou mayest deny me, in this world, or see fit to take from me,—may I ever enjoy the love of my Heavenly Father ; and the grace of my blessed Redeemer, and the communion of the Holy Ghost. And glory shall be thine, in Christ for ever. “ Our Father who art in heaven, hallowed be thy name, &c. Amen.

CHAPTER III.

OUR GOD, THE ONE, LIVING, AND TRUE GOD.

“ This is life eternal to know thee, the only true God.”

I. GOD'S EXISTENCE.—The God of nature is the God of the Bible, the God of Adam, his posterity, and the church. This point is settled in the book of Genesis ; and uniformly recognized over all the pages of holy writ.

“ That which may be known of God is manifest to man ; for God hath showed it to him ; for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made ; even his eternal power and Godhead. So that man is without excuse.”
Rom. i. 19, 20.

“ Day utters speech to-day, and night to-night,
Tells knowledge. Silence has a tongue ; the grave,
The darkness, and the lonely waste, has each,
A tongue that ever says,—Man, think of God !
Think of thyself ! Think of eternity !
Fear God, the thunders say ; fear God, the waves ;
Fear God, the lightning of the storm replies.
Fear God, deep loudly answered back to deep !”

POLLOK.

The existence of mind, matter, and motion, do most conclusively prove that there is A GOD. Could that globe

standing before you, make itself; or spring up into being without the hand of the artist? Could this vast earth, and these globes rolling around in the blue vault of heaven, create themselves; or spring into being, by chance? What power short of omnipotence could put these worlds into motion? What wisdom short of infinite wisdom, could plan the heavens and the earth; adapt each part to the whole; arrange each globe in its own proper place; and roll them on without defect, or confusion, each in its own orbit? What but an infinite mind and spirit, could create so many diverse minds; and give to each its own faculties and attributes; and preserve them in mental operation?

The devout mind sees the presence of God in every thing. We see God operating in grandeur and power, in the minutest things, and greatest things; in the wonders of the grain of sand; in the wonders of the stupendous hills; in the wonders of the great deep. We trace his footsteps by the microscope, in the minute world, of animate and inanimate things, removed far below the reach of the naked eye. By the telescope we trace his wonderful outgoings, in the vast regions of the heavens, far beyond the reach of the unassisted eye. We see his beauty and goodness in spring: in the splendours of summer: in the profusions of autumn: and his glory in the rolling clouds, and roaring tempests of winter. "My father made them all!" We hear him in the murmuring stream; in the whispering breeze; in the loud moaning of the winds. His voice is uttered in the roaring wave, and the peal of thunder. We see his terrible glory in the flash of his lightning; and the gleaming thunderbolt! His name is written on every plant, on every flower, on every tree; from the humble shrub to the stateliest oak of the forest. His being and perfections are uttered aloud over all the kingdoms of nature, and providence.

In these disclosures am I taught distinctly that there is an Almighty Creator of all things. And I see,—I know,

—I feel, that he is a just, and a TERRIBLE BEING, as well as a GOOD BEING. I look on the innumerable displays of his goodness on the earth, in the air, in the waters ; and I would fondly love him. I look on his terrible judgments ; I see him “marching through the land in indignation ;” I see him in the awful justice of his nature, “threshing the heathen in his anger ;” and I tremble before him, and throw myself down in despair. I see his messengers of justice, war, famine, pestilence, diseases, death, sweeping away our species, generation after generation. I am filled with horror, and all my bones quake, before him. I am conscious of guilt. I am conscious of his inflexible holiness. Can such a BEING love me ? Can he pity me ? Can he have mercy ? No creature can answer this. All nature is dumb. Human wisdom says, it is not in me to answer.

The Bible alone can answer this ; and it has fully answered it. It has drawn the hitherto impenetrable veil thrown over the Deity. It points our eyes to the Lord Jesus Christ, the Lamb of God. And it sends this cheering voice from the excellent glory—GOD IS A JUST GOD, AND A SAVIOUR !

II. THE UNITY OF THE GODHEAD.—The true God can have none above him, or independent of him. And there can be no god equal to him.—While there are three divine persons in the Godhead ; there is only one essence, one omnipotence, one will, one God.

But, suppose there were *two* Gods of equal and distinct essence ; they would have equal power, and be equally independent of each other. Yet, this being the case, neither of them could create, or rule without the full consent of the other. If one of them did so, it would bring one Almighty being into collision with another Almighty being. Since, then, neither could act without the full consent of the other, it follows that each of them is dependent on

the other. But a dependent being is not God. Reason, then, decides, that there must be ONE God, or no God. But reason and the existence of mind, matter, and motion demonstrate that there is a God. Hence there is only ONE LIVING AND TRUE GOD.

The Bible sets the doctrine of God's unity in the clearest light. "Hear, O Israel, the Lord our God is ONE Lord." Deut. vi. 4. "I am the Lord, your HOLY ONE, the Creator of Israel, your king." Isa. xliii. 15. "I am the first, I am the last; and besides me there is no God." "Is there a God beside me? Yea there is no God: I know not any." Isa. xlv. 6, 8. "There are gods many, and lords many; but to us there is one God." 1 Cor. viii. 5.

III. THE PERFECTIONS OF GOD.—OUR GOD IS ETERNAL.—In his divine essence God is infinite; and as certainly as he is infinite in essence, so is he eternal. "The mode of existence always follows the mode of essence. Because existence adds nothing to essence, but actuality: neither is it indeed distinct from essence. Now, duration is nothing else but continued existence. Hence, it follows that if God's essence be infinite, his existence and duration must also be infinite."* That is, God is eternal.

Angels and men are eternal by the will of God. But of HIM only is it said,—“He only hath immortality.” He only has an eternity without succession of time. He only has an eternity before we existed. He only has an eternity, over all our duration. And this eternity is absolute and necessary, it is derived from none: it is dependent on none. “Art thou not from everlasting, O Lord, my God, my Holy One?” Hab. i. 12.

OUR GOD IS INFINITE.—His essence we cannot com-

* Gale's Court of the Gentiles, B. ii. 4. Sect. 3.

prehend. It has no bounds of time or space. He is without limit in every perfection. God is infinite : no one was before him : no being is superior to him : no being is equal to him. His being and essence are as far superior to the being and essence of man, as infinity is to what is finite. God is infinite : no one sphere of his activity is limited ; no aid of any cause needs he in acting. Whatever he wills to do, that he can do ; and that he does infallibly.*

OUR GOD IS UNCHANGEABLE.—This follows necessarily from the fact of his essence being infinite. He cannot change, for he cannot descend from the infiniteness of his perfections. He will not change ; and his will is the will of omnipotence. He cannot be charged by any agent, or cause. He is infinitely over all, and above all. “ If he were to change, it must be to what is infinitely better ; or to what is infinitely the reverse.”† But each of this is impossible.

There are two impressive evidences of this set before us. The 1st is in the Holy Bible. “ I am Jehovah ; I change not.” Mal. iii. 6. “ With the Father of lights there is no variableness, nor shadow of turning.” James i. 17.

2d. In the work of Redemption. God’s immutability is the very basis on which rests this entire plan of mercy through Christ. Had the throne of his government not been unchangeable ; had his infinite justice and holiness admitted of a change in any degree in his law, and honour : in a word, could the Holy One have receded from the high claims of infinite purity, justice, and law, he would have spared his own Son ; and sacrificed law, and justice. But he spared not his own Dear Son. Therefore he is immutable in every perfection.

And he who is immutably just to his own law and go-

* Turretine.

† Plato, De Republ.

vernment, is equally just to Christ, and his ransomed people. He who would not permit sin to go unpunished, will not permit one to perish for whom Christ did bear the full punishment of sin. Hence he will infallibly destroy the works of the devil, the world, the flesh, and death.

OUR GOD IS OMNIPRESENT, AND IMMENSE.—The first of these is a modification of the last. When we speak of his *omnipresence*, we mean the presence of his essence, his perfections, and operations, wherever there is mind, and matter, and motion. He is in all, and with all, and over all beings and things. But God's essence and presence are not bounded by the limits of creation. He is equally present where no creature exists. And were he pleased to give birth to as many more worlds, and as many more creatures, he would be equally present with them, as with us. This we call God's *immensity*.

The heathen had their gods of the hills, and their gods of the vallies. But our God is everywhere present.

“Where is your God?” We answer,—he is near us at all times: even nearer to us than our souls are to our bodies. He is in the assemblies of heaven's vast populations. He is present with the doomed in the regions of wo. He is in the busy haunts of the city; and in the retired spots of every land. His presence pervades the gulfs of ocean; and the most dreary solitudes of the wilderness. He is present with every particle of air and light, and sand, and dust, and water. He regulates the movements, and positions of each of these; as well as those of men, and angels, and empires, and all the worlds above!

And his essence is not spread like air or light, over space. He is a perfect God, in his entire essence, in every spot at once. He has no relation to space, as he has no relation to time. “Am I a God at hand, and not a God afar off? Can any hide himself in secret places, that

I should not see him? saith the Lord. Do not I fill heaven, and earth, saith the Lord." Jer. xxiii. 23. "Whither shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in the lowest deeps of hades, thou art there!" Ps. cxxxix.

OUR GOD IS OMNISCIENT.—This follows from his pervading all, and operating by his perfections in all space. He must necessarily know all things. Besides, he has a perfect and most exact knowledge of his own infinite being, mind, and will. Hence, he must have an exact knowledge of all finite things. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?—The Lord knoweth the thoughts of man." Ps. xciv. 9, 10. "He telleth the number of the stars; he calleth them all by their names." Ps. cxlvii. 4, 5.

OUR GOD HAS INFINITE WISDOM.—This attribute consists in his perfect comprehension of the nature of all things; the relations which these bear to each other: their harmony and opposition: their fitness and unfitness as means to produce certain effects. It is displayed through all nature, all his providence; and in the kingdom of grace. In a special manner is it glorified in selecting Christ; appointing him to be mediator; preparing him a body, and soul, to be the real and proper matter of a sacrifice. Hence our Lord is called *the Wisdom of God*.

THE GOODNESS OF OUR GOD.—The divine goodness is that perfection of God's nature, by which he is moved to do us good. It is the cause of our being, and our preservation; it is the source of our hopes, and the foundation of our happiness. For, by his infinite goodness, was his omnipotence moved to put forth its glory in the creation of all

things out of nothing. Nothing from *without* his divine mind could move the Deity to bring into existence all inanimate nature, and all the unnumbered classes of living beings which exist. Neither necessity, nor want could have moved him. The self-existent God could not be under a necessity from any thing. And since he has all perfection in himself, he could never be in want of any created thing. This display of power could, therefore, proceed only from infinite goodness ; of which it is a glorious effect to give being, and happiness to so many creatures.

This perfection is strikingly exhibited in preserving all creatures and things, in existence, and in their proper spheres, and movements. Infinite goodness alone moves the arm of Omnipotence in exerting itself in these acts, the doing of which requires the same almighty power which brought all things into existence.

But above all, is divine goodness displayed in the work of redemption. Here it puts forth itself in all its richest variety, and glory. For what is the grace of God, but just the freeness of the divine goodness to those who never merited a favour ? What is the mercy of God, but just the divine goodness to those who are in misery. What is the patience, and forbearance of God, but just the goodness of God toward the guilty in deferring their punishment, to give them time to repent ? What is the love of God, but just the divine goodness pouring out the tenderness of his affections on us, reclaiming us, and sanctifying us, and bringing us all home to his glory ?

And how great is God's goodness ! We may perceive something of its grandeur in its outgoings to us. By it, our Heavenly Father was moved to stoop from his throne to pity us. By it, our Blessed Saviour was moved to leave the throne of his glory, and to bend his mysterious steps into our rebellious world ; and to humble himself, and become obedient unto death, even the death of the cross, that

he might ransom us from sin, death, and hell. By it, the Holy Spirit raised us to the adoption of God's children, and the rich, and eternal inheritance of heaven !

THE JUSTICE OF OUR GOD.—Viewed absolutely, it is the unbending rectitude of his nature, by which all the acts of his divine perfections are regulated unceasingly. Viewed relatively, it signifies the rectitude of all the divine acts and proceedings toward his rational creatures ; as their ruler, benefactor, and judge. God's justice is glorified in the following ways in his moral government :—

1st. He prescribes to man his laws, just, and in all respects suited to us. The truth of this is evident. God only is the judge of their justness and suitableness. And he has actually enjoined them on us, as altogether befitting his own honour and our happiness.

These laws are of *two* classes.—They are either *moral*, that is, just and right in the nature of things. For instance, we must love God, and obey him : we must not kill, nor steal. Or, they are *positive* laws ; that is, they derive their obligation purely, and alone from the will of God enjoining them. For instance, we must keep the Sabbath day holy ; we must celebrate Baptism, and the Lord's Supper.

From the first of these originate our moral duties ; which are binding on all men from their very nature, as well as the will of God. From the *second*, originate our *positive* duties, binding on us, not from the nature of the case, but simply from the positive will of our God, fixing in his rightful sovereignty, a test, and law of our love and obedience. "If you love me, keep my commandments." "Do this in remembrance of Me." In these, we have a divine specimen of both of these laws.

2d. The justice of our God sustains these laws by due rewards, and penalties. These are essential to good laws. Take them away, and the law dwindles down to a mere

petition and request. It is in justice to himself, as well as to his moral subjects, therefore, that God enforces his laws by these. It is no less in justice to God's government, and to man, that the rewards promised to the faithful, should be superior to all possible losses and pains on earth ; and that the punishment of disobedience, should be greater than all possible gains, and pleasures which man can promise to himself in breaking these laws. Hence, when the law is in all respects good, as God's law is, it follows that the goodness and justice of God are displayed, just in proportion to the greatness of the reward, and the severity of the penalty. For if the rewards and penalty were inadequate, there would be a temptation held out to break the law. Now, God's law being infinitely good, the reward held out to the faithful cannot be too great ; nor can the penalty be too severe. And, accordingly, divine justice has fixed heaven, and its eternal felicity as the reward by his grace ; and the eternal and intolerable miseries of hell, as the penalty of unbelief, and final impenitence.

3d. God's justice is exhibited in its strict and impartial retribution. It bestows the reward ; and it inflicts the tremendous penalty, according to the letter of law, and gospel. God cannot promise, and declare one thing, and do another. He cannot deny himself. The promised reward comes as certainly as he maintains the infinite rectitude of his nature, and his government ; whether that reward comes through the claims of holy obedience ; as in the case of the angels of heaven : or, through the claims of our Redeemer's merits and intercession, to the believer, as the reward of grace.—And the penalty must, for the same reason, be inflicted in its full extent, without fail, or compromise. It must fall, for God hath declared it. And it so fell on the heads of the fallen angels, in its immeasurable vengeance. And it so fell on the head of our Lord Jesus Christ, the voluntary and accepted substitute of God's

Church. And never was there such another exhibition of divine JUSTICE, in all its ineffable loveliness, and all its unbending rectitude.

THE OMNIPOTENCE OF OUR GOD.—The almighty power of God is always set prominently out in the pages of Revelation. An important object is to be gained by this. The leading aim of Bible truth is to bring man to the true object of worship ; the true religion ; and the true worship ; idolatry is to be abolished ; and wickedness checked, and destroyed ; and the redeemed brought home.

Hence the only true God must be THE ALMIGHTY ONE. But the God of Adam, and of the Church is the true God ; for by the declarations of the first book of the Bible, he created the heavens and the earth. And he is set forth in his glorious majesty in a most instructive contrast with idols :—the dumb, and deaf, and blind, and impotent gods of the nations. And all are required to worship him alone. —“ All the gods of the nations are idols : but Jehovah made the heavens. Give unto the Lord the glory due unto his name ! O worship him in the beauty of holiness ; fear before him, all the earth.” Ps. xcvi.

And to quicken our adoration of the only true God, contemplate the vastness of his power. By his word he spake, and it was done ! He created the matter of all worlds, out of nothing. By his word he brought this, and all other worlds into being and beautiful order, out of the chaos and confusion of matter. He created the light before he made the sun. He fixed the light in each of the great suns of their respective systems. He formed each star, and globe ; and each system that exists, and moves in space, around his throne. He gave each globe its place, and orbit ; he gave each of them by a word, their vast rapidity of motion : he sustains them in that undiminished motion, and fixed law of their orbit, from age to age,

without a visible degree of variation. "He has stretched out the north over the empty place ; and he hangs the earth upon nothing." He has given to each world its own peculiar inhabitants. He has formed all matter, animate and inanimate : all animals, all the human, and the angelic families. He keeps up, on the earth, the unvaried succession of each genus, and species, of living thing. "In him we live, and move, and have our being."

Now, let us see how nature and revelation respond mutually in proclaiming this power of Almighty God. The globes in the starry regions still move on, as they have done, for ages without change, or confusion. The mighty power of God is there put forth. The ocean still heaves his terrible waves ; but there is still a hand that fixes their bounds, and stays the proud waves. "God touches the mountains ; and they smoke." Every volcanic mountain raises its smoking summit, and from age to age mutters in its terrific thunders the powers of a present God. "He lifteth up his voice to the clouds, and abundance of rain covereth man." Behold the unceasing process of his power. The waters cease not to ascend in vapours into the clouds ; and return in copious showers ; or, "he giveth snow like wool ; and scattereth the hoar frost like ashes." "He sendeth lightnings, that they may go : and they say unto Him,—here we are !" We see, accordingly, his lightnings playing in the clouds, and when his potent arm wields the gleaming thunderbolt,—“we see where he stands by the flash of his eye !”—“He removeth the mountains,”—“he shaketh the earth, and the pillars thereof tremble !” The terrible earthquake fulfils this to the letter, among the horror-stricken cities of the east, and the south. "All flesh is as grass :” "All the nations are before him, as vanity,—as less than nothing !" What was the Spanish Armada before his winds, and waves ! What was the mighty host of the Assyrian king before his angel moving on in the death-bearing sirocco of the desert !

What were the proudly equipt hosts of Napoleon before his deadly frosts of the North ! What are all the human family before his Almighty arm, sweeping them away, generation after generation, by the angel of Death !

And there is a connecting link of evidence here, which brings these things, in power, and assurance, home to the heart. While we look at nature thus responding in exact accordance with revelation,—God makes us feel, each of us, his power, in our own personal experience. In every breath I draw, in every pulse that beats, in every act of my senses, I feel a present God, in his power. My members move ; my faculties are kept in exercise ! God's power is here. I feel a new spiritual life in me. I am a new creature in Christ Jesus : I know, believe, love, and repent. That God, who is Almighty in nature, is my **ALMIGHTY REDEEMER**. That God, who exercises such vast power in nature, puts forth the same power with his love, on my behalf, to ransom me, to protect me, to guide me, and to bring me home to glory. “Oh ! the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out.—For of him, and through him, and to him are all things ; to whom be glory, for ever ; Amen.”

QUESTIONS.

What is God ?

Is the God of nature the same as the God of the Bible ?
Prove it.

Can God's being be proved from nature's works ?

Is this sufficient ? 4. What do the Scriptures say ?

What does the Bible reveal, which nature and reason cannot ?

God is one ? prove this from reason and Scripture.

His eternity, what ? prove it in the same manner.

God is infinite : define it ; prove it.

His immutability : define it ; two evidences of it ; what ?

His omnipotence, what ? His immensity, what ?

His omniscience, what ? Proof. His wisdom, what ?

Proof.

His goodness : define it : how displayed by him ?

Name the varieties in which his goodness shows itself.

His justice : define it : its three displays, what ?

His omnipotence ; define it : give specimens of it.

Does the voice of nature respond to Revelation on this matter ?

The proof in our personal experience, what ?

How feel you, my dear youth, in your soul and heart, in reference to the proof of God's being, and his glorious perfections ? Lovest thou God, as the only living and true God ? Lay, now, thy hand on thy heart, and say,—“ O God ! thou knowest that I love thee.”——

What ! darest thou live, and move on God's earth, and yet art thou unprepared to put, and answer this question,—“ O Lord, do I love thee with all my soul and heart ?”

MEDITATION.

Bless the Lord, O my soul. Thou wast not abandoned of God, and left without hope. O, had this been my lot under him who is “severe” in his justice, as well as “good” in grace, I should, on account of my guilt, have been like the heathen. I should, like them, have been guilty of neglecting “the things that are clearly seen,” and “understood” by God's glorious works. I should, like them, have been without excuse. I should, like them, have been a worshipper of the host of heaven ; or, yielding to my own passions, I should have been an adorer of the ferocious idols of the North ; or of the licentious idols of the balmy climate of the East and South.

When I meditate on Almighty God, and his perfections, my soul is overwhelmed, and melted down within me. He

is God, the great and terrible God. I tremble before him. But he bids me draw near. He proclaims himself, "The Lord, the Lord God, merciful and gracious ; forgiving iniquity, transgression, and sin." Oh! he is my God in Christ ; my own God, and Father. My soul draws near to him. I revere him. I adore him. I love him! Whom have I in the heavens, but thee? And there is none on the earth that I desire besides thee. Thou art the strength of my heart, and my portion for ever!

Our God is ONE. Besides him there is not, there cannot be any other. I know no other. I own no other. With him there is no rival in the heavens, or on the earth. Oh! the atheism of man who goeth after strange gods! I charge thee, O my soul, let there be no idol within thee ; none on the throne of thy heart. And to guard against mental idolatry, and the idolatry of the world, let my soul be filled and possessed with the knowledge of God. Let him be welcomed, and received, and adored in my heart. Oh! for a true faith, an ardent love, a profound penitence, holy affections, and sanctified desires! Then shall I render him a pure worship, and a uniform self-surrender, and a truly Christian obedience in life.

ANOTHER MEDITATION.

I meditate on the ETERNITY of God. My soul is lost in the boundless conception. The Eternal God! Oh! what are ye all, ye creatures of time! Oh! breadth, and length, and height, and depth of God's eternity! He had no beginning. He had no cause of his existence. None were before him. There is no succession of time with him; and no end with him! Infinite duration adds nothing to his age. The subtraction of eternity from him would make him no younger! Thou, O God, alone canst say,—I AM!

In thy august presence I am a worm, and nothing. I am

less than nothing ! Yet, O my soul, glorify God, for thou art made immortal ! Yes, I am an immortal being. Oh ! delightful, and most transporting thought ! Thou art immortal ! Wonderful glory and honour ! The decree has gone forth ; and is irrevocable. I shall live for ever ! Yes, for ever and ever ! Yes. Oh ! transporting thought, I shall live as long as the throne of the eternal God shall exist ! Think on this, O my soul, and renounce the world, with its beggarly honours, and pleasures And let it be thy great concern to be ready to meet thy God in thy eternal home.

ANOTHER MEDITATION.

I meditate on God's *immutability*. Thou little world, and all ye little things which do, nevertheless, engross the sole attention and devotion of worldly men ; all ye fast fading objects and pleasures, depart from me. To an immortal spirit nothing changeable can be glory or happiness. The immutable God alone is my portion.

I meditate on God's *omnipresence*. He is everywhere ! He is always with me. He sees my most secret thoughts, and actions. Oh ! my soul, bear this in thy constant remembrance. Thou, God, seest me ! Watch, O my soul, over all thy thoughts, over all thy secret desires, affections, appetites, and all thy besetting sins ! Thou, God, seest me ! And shall I dare sin against my God ? Will any consideration, O my soul, of profit or pleasure, move thee to dare sin against thy God ! No, no, my God. I am thy temple. O take possession of me, and walk thou in thy own temple, in the joyful triumphs of thy grace and holiness !

And while God's *goodness* ceases not to heap favours on me ; and his *justice* secures to me every blessing of the everlasting covenant ; and his *omnipotence* conquers every enemy, and conducts me to his throne of glory,—cease not, O my soul, to devote thyself to thy Heavenly Father, in life, and in death. Amen.

A PRAYER.

Most Holy One ! I adore thee, the only true God. The gods of the nations are idols. But thou art God, for thou hast made the heavens and the earth. I will glorify thee, O Lord, for thou hast done wonderful works. Thy counsels of old are faithfulness and truth. Thou art our God, we have waited for thee ; we will be glad, and rejoice in thy salvation.—And, grant, I beseech thee, O Lord, that while I abhor the idols of the heathen, and of the Man of Sin, I may be delivered from all idolatry, and superstition. Drive away from my soul, and heart every vanity and idol. Cleanse me from all spiritual idol worship. And reign thou, O my Heavenly Father, without a rival in my heart unceasingly.

Thou art the ETERNAL ONE : I adore thy eternity, and bless thee that the ETERNAL ONE is my Father in heaven. Prepare me, thy poor humble servant, for thy presence and glory in the everlasting abodes prepared by thy love for us, in eternity.

Thou art the UNCHANGEABLE ONE : and I adore thee, my faithful covenant keeping God. Grant that by thy grace, I may be steadfast, and immoveable in my devotions, and duty to thee : ever clinging to thee amid the world's evils, and sorrows. For thou, O Lord, wilt never leave me, nor forsake me, for ever.

In all my wants,—and they are innumerable,—bring me, O Lord, to the inexhaustible fountain of thy GOODNESS. When oppressed with sin, help me to fly to thy grace. When trembling under a sense of my unworthiness, lead me to the throne of mercy, in Christ. When driven almost to despair, oh ! let my poor soul feel a reviving sense of thy love, and patience, and forbearance. When bowed down, and crushed to the dust, under a terrible conviction of my guilt, O my God, help me to fly to the cleansing blood of Jesus. Clothe me in his righteousness, then shall I stand

up in the face of thy justice ; and I will love and adore its infinite purity, and exact requirements.—And, my gracious Father, while, by thy good pleasure, I pursue my pilgrimage through life, let thy OMNIPOTENCE be my sure defence. Let thy power be honoured in my weakness, while I overcome the world, the flesh, and the devil. And seal thou, O Lord, on my soul, the sweet and soothing assurance, that thou wilt receive me, at last, in thy love and power, to thy mansions ; and that this poor clay tabernacle, which will rest in hope, with the clods of the valley, shall, by thy omnipotence, be raised ; and summoned to join thee ; and to receive back its long absent soul. And so, O Lord God Almighty, I shall ever be with thee. Glory for ever be to thee. “ Our Father who art,” &c. AMEN.

CHAPTER IV.

OF OUR GOD,—THE TRIUNE GOD.

“There are THREE that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are ONE.” 1 John v. 7. O God, thou art my God, I will praise thee!

IN the unity of the Godhead, there is a plurality of persons. This is a doctrine purely of revelation, but it is not contrary to reason; for we do not say that God is one and three, in the same sense. But God is ONE in one sense, and he is three in another sense; in divine essence God is one: in this one essence there are more persons than one.

Thus, I can say without violating reason, that I am ONE in one sense, and THREE in another. I am one human being: yet in me, there are three distinct things, namely, a soul, a body, and a spirit.

And, here, let me remind my young reader, that while God requires us to sit in judgment on the testimony and evidence of divine revelation; we must never entertain the idea of sitting in judgment on God himself, his being, or the doctrines he is pleased to reveal. Let this be noted with piety and care.

The question of the divine inspiration of the Holy Scriptures being settled, by that most perfect evidence which

God has given us, the only question that remains relative to the doctrines, and facts of the Bible, is simply this,—Is the doctrine, or the fact, under discussion, set forth in the Bible? If it be shown that it is therein contained, then it is manifest that God has spoken it. And we must receive it by faith, and yield to it our most cordial faith, and submission. It may be a profound mystery, or it may be a simple truth: our minds may be weak; others may be strong. It may be dark and mysterious; or very luminous. These enter not into its credibility. We believe simply on the ground of evidence. This is the basis of faith in the physical and moral, as well as spiritual world. Ten thousand things in physics, and nature, do I believe; while I cannot comprehend them. So in theology; I do not stop to inquire, does my feeble reason comprehend this, or not? This course would be absolutely irrational. I inquire simply, is this doctrine uttered by God? Has he recorded it in the Holy Bible?

First:—The Scriptures teach us distinctly that there is a plurality of persons in the Godhead. ELOHIM, the proper name of God, is in the plural; yet is it used with a singular verb in the simple language of holy Writ. I fully agree with Dr. Pye Smith that no sufficient reason has ever yet been advanced to set aside the force of the argument that this word ELOHIM is studiously used to indicate a plurality of persons in the Godhead. This receives strength from the consideration that the Jews were set apart from all other nations, as the worshippers of the One true God. On the supposition that there is no plurality in the Godhead, it must be admitted that the use of a plural word to express God can “with difficulty be defended from the charge of pernicious example, and very dangerous tendency.”

This receives additional strength from the Bible use of phrases implying plurality. “Come, let us make man in

our image.” “Behold the man, he “was” as one of us.”* “Remember thy CREATORS in the days of thy youth.” “Thy MAKERS is thy husband.”

And, finally, these divine persons are named: “I and the Father are One.” “There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are One.†”——See *Horæ Solitariæ*: Owen: Kidd on the Trinity: Wardlaw: Stuart: and Hall.

I. The Father is the true God.

This no one denies. But it is of importance to attend carefully to the proof of this. 1st. Names, and titles are bestowed on him which the Holy Scriptures never apply to any created being. For instance, he is JEHOVAH; the ONE who is, and who was, and who is to come: he is JAH; the I AM; the Most High God. 2d. He is uniformly honoured by attributes never bestowed on a creature. He is the self-existent one; infinite; eternal; immutable; and Almighty God. 3d. He is glorified as doing the works which no created power can do. He is Creator of all: the Preserver of man and beast: sovereign Ruler over all in heaven, and on earth: the God of salvation: the Judge of all men, and of angels, and devils. 4th. He is the object of supreme and exclusive worship by all in heaven, and all on earth. This God is *our* God.

II. Jesus Christ is the only begotten Son of God, and the true God.

First. He is the Son of God, and Son of Man.—We

* This is the true rendering of Genesis iii. 22.

† Bishop Burgess, in two volumes on this text, is considered by sound scholars to have settled the authenticity of this text. He produces quotations of it from the Greek Fathers, and thus meets the challenge of Prof. Porson.

must bear in mind that our Redeemer is presented to our faith in his two distinct sonships. He is the Son of God ; and the Son of Man. These two we must never confound ; nor mistake in their distinctive characters. As Son of God, he sits enthroned in his natural, unborrowed, and immutable divinity. As Son of Man, he stands forth in his *assumed* character. As Son of Man and mediator, he stands forward in his official character. This we must carefully distinguish from his natural and immutable character. Had man never existed, he would have been the Son of God, as much as the first person is the Father, or the third is the Holy Spirit. Had men never been, or had they not fallen, nor needed redemption, he never would have been the Son of Man.

As Son of Man, he took on him the form of a servant. In this assumed character he is less than the Father. For, says he, "The Father is greater than I." But he who in his wonderful grace and mercy, is a servant, a victim and substitute by his own voluntary act, is the Eternal Son of God. And, as such, he is equal in power and glory with the Father. For he expressly says,—“I and the Father are one.” “And whatsoever things the Father doeth, these also doeth the Son likewise.” “As the Father raiseth the dead, and quickeneth them ; even so the Son quickeneth whom *he will*.” “He that hath seen the Father, hath seen the Son ; the Father is in the Son, and the Son is in the Father.” John v. 19, 21, xiv. 9. 10.

Hence he did not become the Son of God by his miraculous birth. Look at the testimony of the word ; how readest thou ? “That holy thing, the Son of Mary, was called,” and ever shall be *called*,—not *made* but “*called* the Son of God.” For he who took this human sonship, *is* the Son of God, and he was *called* in heaven from all eternity the Son of God, and will to all eternity be adored as Son of God.

He was not made the Son of God by his resurrection from the dead. Look into thy Bible. How readest thou? "He was DECLARED to be the Son of God, with power." That is, he was by the irresistible power of God's own demonstration proved to be the Son of God, by the unanswerable evidence of his resurrection from the dead, by his own power.

He is the Son of God, NOT as Adam, and as angels were; or as believers are. The first two are the sons of God by his immediate act of creation; the last, by adoption. But Christ, infinitely diverse from them all, is "God's own peculiar Son: God's only begotten Son: God's eternal Son."

The nature of this filiation of Christ is, of course, not comprehensible by finite minds. It is one of those things in the world of mind and matter, which is purely the subject of divine revelation; and is received on the ground of divine testimony alone. I believe it simply on the testimony of Almighty God. Let us apply our minds to this testimony.

Psalm ii. 7. "I will declare the decree." But allow me to translate it literally,—"I will declare according to the decree: the Lord hath said to me, thou, my Son, this day have I begotten thee." It is impossible to mistake this. The Father plainly declares that the ground on which Christ is his Son, is not that of his being mediator: but on that of his being begotten by him from "the day," which with God, with whom there is no past nor future, must mean the day of eternity; that is, from all eternity.

He is not his Son, by virtue of his official mission into the world. He was the Son of God in the days of David. For that inspired saint exhorted the Jews to worship the Son of God, "lest he be angry with them." Ps. ii. 12. Hence, as Son of God, he was the object of worship; and was, therefore, equal in glory, THEN, with the Father, long before his incarnation.

It is also very evident that our Lord's eternal filiation is the foundation of the decree declared by the Son. For, unless Christ had this existence as God's own peculiar Son, from all eternity, he could not have been set up, and constituted our Mediator by this everlasting decree, in which he received the transfer of the heathen to him, as his inheritance.

He who received this transfer from all eternity, must have had a previous existence to that transfer. But two things are here manifest. As Son of God he received this transfer of the heathen to him for his inheritance ; and this transfer was made to him in eternity. Hence he is the Son of God from all eternity. And hence he was Son of God previous to his assuming his official character, as Son of Man, and as Mediator.

Prov. viii. 24, 25. "When there were no depths, I was brought forth," &c. He of whom this is spoken, is THE WISDOM of God, who performs official and divine acts. See Prov. ix. and 1 Cor. i. 23, 24. He is, therefore, a person, possessing divine power, and honours ; and is the Son of God. He is "set up," and is "by him who made all things," as "one brought up with him ; rejoicing always before him, and had his delights with the sons of men." And this infinite and glorious equal of the Father, was "brought forth," as his Son, "while as yet God had not made the earth," nor any of its inhabitants. It is manifest, then, that our Lord is the Son of God by eternal filiation ; and not by any official relation.

John i. 14. "We beheld his glory, the glory as of the only begotten of the Father." Let us carefully mark this exclusive expression. Christ is God's "only begotten Son." This sets him apart from every thing created and made. His sonship stands alone unparalleled by any thing in the world of created things. He is the Father's own proper and peculiar Son ; and as certainly as the Father is

not a person by any office, or creation, so neither is the Son, his Son, by any office and creation. If the Son has merely an official, and assumed sonship : then must the Eternal Father have an official and created paternity. He who hold this, denies the Most Holy Trinity, and is an atheist. For what, I pray you, is the real difference between him who denies *the existence of the true God*, and him who denies *the true and only existence of God*?

Christ is God's "ONLY BEGOTTEN SON." He cannot be the Son of God by *creation*, therefore, for in that case, this "only begotten Son" would have a sonship in common with angels, and Adam.

He is the Son of God not by adoption. If so, then this "only begotten Son" would hold his sonship in common with all saints.

He is the Son of God not by office, and call to the mediatorship. If he were, then can he in no sense be the "only begotten Son." For if a call *to an office*, be it ever so high, or ever so low, do make a person the Son of God, then are magistrates the "only sons of God ;" then was Aaron "the only begotten son of God." But Christ is "the only begotten Son ;" he has no equals, no rivals. Hence he is the Son of God not by any official relation.

There is another point which I must not omit. If Christ be the Son of God by any *created* relation, then he could not be the object of worship *as the Son of God*. No official relation, be it ever so high, and no act of adoption, can elevate one to the rank of divine honours. To worship one in a created relationship ; or on a created throne, is an act of positive idolatry. If Christ, then, be the Son of God merely by official, and created relation, then to worship him is absolute idolatry on our part.

But our Blessed Lord as Son of God, demands and receives divine honours and religious worship. No one point is more manifest than this. We are to "honour the Son

even as we honour the Father.” “When God bringeth in the first begotten into the world, he saith,—Let all the angels of God worship him.” “And unto the Son he saith, thy throne, O God, is for ever and ever.”

Hence, Christ is the Son of God in that sense, and in that sense alone, in which he is God the Father’s equal, in power, and glory.

On the other hand, if any man does believe that Christ is the Son of God by office, or adoption, or by extraordinary birth, or by his resurrection, then is Christ not the object of divine homage and worship to that person. He can no more worship this created object of worship, without being an idolator, than the Papist who worships his new-made god !

Hence if we give up the eternal filiation of Christ, as God’s equal ; and admit him to our belief, as the Son of God only by *office*, then must we, under the awful penalty of idolatry and damnation, cease to adore and worship him. Hence we must surrender his Godhead ; and all trust, and hope in him as our God, and Redeemer. For no created official character, who is not the Father’s equal, can save us. “Cursed be the man that trusteth in man, and maketh flesh his arm ; and whose heart departeth from the Lord.” Jer. xvii. 5.

We are reduced, then, to this awful dilemma. We must either surrender Christ, and all our hopes ; and with the eternal Son, surrender the Eternal Father, and all that depends on the divinity of the Father, and the divinity of the Son ; or we must admit the necessary and eternal filiation of the Son of God. That is, we must admit the *eternal* generation of Christ, or yield up the *Eternal* Father, and the doctrine of Trinity : and with that, yield up the only object of divine worship in the Church.

Second: Christ is the true God.

This, my dear young friends, is *the* radical doctrine of

the gospel, and second to none in the whole field of divine revelation. Take away this doctrine of the supreme Deity of our Lord, and the glory is departed! If our Redeemer is not the true and living God, in the same sense in which the Father is the true God, then is every Christian a gross idolator. If our Redeemer be not the true God, then is there no Saviour, no atonement, no throne of grace, no mercy, no hope for us, in time or eternity!

Now, we laid down an outline of the proof of the Father's deity. By the same process do we establish the fact of our Lord's deity.

I. He is presented to our faith, and divine worship, under those names which are, in no instance, conferred on any creature. He is **GOD**. We are taught by the spirit of inspiration in Heb. ch. i. that in Psalm xlv. we are to recognize the deity of Christ. "Unto the Son the Father saith, thy throne, O God, is for ever and ever." "In the beginning was the Word, and the Word was with God; and the Word was God."—Here, you cannot but perceive how distinctly the spirit of inspiration sets forth his eternal sonship; "the Word was *with* God;" and at the same time his supreme Deity;—"The Word was **GOD**." John i. 1.

This is not all. The Spirit, foreseeing that the enemy would invest him with a *created* godship, or with the complimentary title, as magistrates, who are called *gods*,—has taken care that the demonstration be complete, that he is **GOD** supreme. In Col. i. 15, speaking of him who is "the image of the invisible God," as **THE SON** of God; and "the first-born of every creature" as Son of Man; the Spirit expressly declares that Christ created all things in heaven, and in earth."

JEHOVAH, the incommunicable name of Deity, belongs to him of right. In Isaiah vi. there is a vision of the glory of **JEHOVAH** of Hosts worshipped by angelic hosts; this **JEHOVAH** utters his message to the prophet: verse

10.—Now, turn to John, ch. xii. 40, 41. There the apostle quotes the message of JEHOVAH to Isaiah, as the message of Jesus, and adds,—“These things, said Esaias, when he saw his glory, and spake of him.”

When John the Baptist came and prepared the way of Christ, it was testified of him by divine inspiration, that he was fulfilling the prediction of Isaiah : namely—“The voice of him that crieth in the wilderness ; prepare ye the way of Jehovah.” Is. xl. 3. Luke iii. 4. Nothing is more evident, then, than this, that *the way* of Jesus Christ is the way of JEHOVAH. That is, Jesus Christ is JEHOVAH our GOD.

Let me direct your devout attention to Isaiah xlvii. 4 : “As for our Redeemer, the LORD OF HOSTS is his name.” How do I know that this is applicable to Christ ? Let me translate it literally, and we shall see the force of the demonstration of his Deity. “As for our GOEL, Jehovah of Hosts is his name. Now, the GOEL was the *near kinsman*, who, by the Hebrew law could redeem the mortgaged inheritance. I again, then, render the verse still more literally this,—“Our GOEL, our Redeemer of nearest kin,—our kinsman Redeemer, is Jehovah of Hosts.” To be our kinsman, he behoved to be of our flesh and blood. Hence he is called “God manifest in the flesh.” 1 Tim. iii. 16.

Under this head I arrange a class of proofs of great force. I offer a twofold specimen of them. 1st:—Christ was *made* under the law. Now, all moral creatures are, by virtue of their creation, under God’s law. But here is an extraordinary Being, who was made, that is, *legally constituted* under the law by the Judge of all. Hence he is not a creature : hence he is the Creator, God over all ! Again : “Christ took on him the form of a servant.” Phil. ii. 7. Now, every created being, by virtue of its creation, is a servant of God. But here is a Being, who by his own voluntary act, “took on himself the form of a servant.”

Hence he is no creature : hence he is the Creator, God over all !

2nd :—You can glean a number of fine specimens of this form of proof, on the pages of the four gospels. How often did the rays of divine glory break through the vail of his humanity, and pour their heavenly effulgence on the eyes of the beholders. The humble guest at Cana, as the Great God, turned water into wine. “The conscious water saw its God, and blushed !” The man of sorrows was asleep in the ship : at the prayer of his disciples he arose, and as God, rebuked the winds and waves into a calm ! As the despised and rejected of men, he was expelled by the ungrateful Gadarenes from their coasts. As the Great God, he expelled the evil spirits from the tormented demoniacs ! As a servant under the law, he was tempted by the devil in the wilderness : as the Great God of heaven and hell, he cast out legions of devils ! He hungers and thirsts as a man, and begs a cup of water from the Samaritan : as the Great God, he multiplied the bread and fish to feed many thousands ! As the Son of Man, he weeps at the grave of Lazarus : as the Lord of life and of death, he raises him from the dead by his own unborrowed power ! As the man of sorrows, he bears all the ills of life : as the Great God, he utters his solemn word and pardons sin ! He is in his last agonies on his cross ; as the Great God, he utters the word, as God over all, and receives the dying penitent with him into heaven ! Behold his pitiable remains in the grave : behold him as the Great God, raising himself from the dead. “I have power to lay down my life,” said he ; “and I have power to take it up again.”

II. He is invested with all THE ATTRIBUTES of Deity. He is Almighty ; Revel. i. 8. And we have just seen that he did the works of the Almighty. He is omnipresent : John iii. 13. As man he was on earth, as God he filled heaven. And his presence in the church is guaranteed by

this attribute of his. "Where two or three are gathered in my name, there I AM in the midst of them." Matt. xviii. 20. "Lo ! I am with you always, even to the end of the world." Had he been a creature, he would not have used this phrase : he would have said, "I will be with you." As the Great God he alone can say, "I AM ;" and "I am with you in all the world, and over all time."

Our Lord knows all things. This follows from the fact of his being everywhere. I offer only one text, "Jesus knew all men ; and he needed not that any should testify of man ; for he knew what was in man." John ii. 25.

Our Lord is the Creator of all things. "What things soever the Father doeth, these also doeth the Son likewise." "All things were created by him, the Word ; and without him, was not any thing made." John i. 3. Colos. i. 16.

He exercises supreme power, and absolute dominion. "All power in heaven and on earth is given unto him." This transfer of power is made to him as Mediator. But, it is self-evident, that if he were not God over all, as the Son, he could not possess all power in heaven and in earth. *A created God* is as absurd, in terms, as a *deified creature* !

III. He will, at the last day, raise the dead of all ages, by his word. John v. 21. 1 Thess. iv. 16. And he will JUDGE the quick and the dead. 2 Cor. v. 10. Now, God only has a right to judge, and doom the subjects of his moral government. The right and power to judge all men, can no more be transferred to a creature, than can the ineffable perfections and glory of Deity !

IV. He is the object of divine worship, and is adored with supreme homage, by every true Christian, and angel in heaven. The latter were summoned by their Creator to lead the way, and set the example to man. "When He bringeth his first begotten into the world, he saith, *Let all the angels of God worship him.*" Heb. i. 6. And, surely nothing can be more manifest than this,—that we should

honour the Father with supreme divine honour and worship. Well, this same high and solemn worship must we render to the Son. God has expressly declared this: "that all men should honour the Son, even as they honour the Father." And he who denies this divine worship to the Son, is charged with the damning sin of not rendering it to the Father. John v. 21.

In a word, all the Church adores him in the solemn ordinance of Baptism; and in the solemn parting blessing at the close of public services. And all angels and saints in heaven adore him unceasingly there. Revel. ch. v.

III. OF THE HOLY GHOST.

How the Holy Spirit subsists in the Most Blessed Trinity, as a distinct person, is, like the existence of God, and the mysteries of his nature, utterly incomprehensible. Yet we do not reject the faith of this, or his existence, because we cannot understand it. I can never sufficiently impress on the young mind, the maxim, that we believe *on the ground of testimony*, in all branches of natural, moral, and religious knowledge.

The Holy Ghost "proceeds" from the Father and the Son. Here is the evidence: "the Spirit of truth proceedeth from the Father." And he is also "the Spirit of the Son." Hence we conclude with all the orthodox, that he proceeds from the Son also.

Now, as the filiation of the Son does not imply a receiving of the divine essence from the Father; for the divine essence, and the unity of Deity could not be conveyed. It is held in common by each person. So the procession of the Spirit does not imply the conveying of the divine essence, inasmuch as it is held in common by each of the DIVINE THREE. These phrases, therefore, indicate the nature, and reality of their *personal* relation to the Fa-

ther, and to each other: When God deigns to speak to us of Himself, he uses human language, in compassion to our feeble intellects. Did he speak of himself, as he speaks in heaven to the perfect, we could not comprehend his revealings. But, no one can suppose that these words, which he employs in their new application to HIM, are to be taken in their vulgar application. When applied to God, we must attach a loftiness, and a holy mystery of idea to them, befitting HIM of whom they are uttered.

The Holy Ghost is a distinct and divine *person*, not a virtue, or attribute merely. Thus, as a person, he has a distinct understanding and mind. "He searcheth all things, yea, the deep things of God." "The things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 10, 11.

He has, as a person, a sovereign and infinite will also. "All these worketh the self-same Spirit, dividing unto each man severally as HE WILL. 1 Cor. xii. 11.

As a distinct person, he is sent down from heaven; and he comes as the Comforter. His mighty acts are those of a distinct divine person. He creates us anew in Christ: he gives us the new heart: he abides with us for ever. He issues forth his sovereign and divine commands in the Church. Here is an instance:—"As the apostles ministered to the Lord, and fasted, the Holy Ghost said,—Separate me Barnabas, and Saul for the work, whereunto I have called them." Acts xiii. 2.

This distinct and divine person is THE TRUE GOD.

The proof of this is precisely of the same form with that of the Father, and of the Son.

I. He is presented to our faith by the names, titles, and attributes which belong to God incommunicably. For instance, He is JEHOVAH as well as the Son. Thus, in Isaiah vi. 8—10, the prophet says,—"I heard the voice of JEHOVAH, saying, whom shall I send?" In the Acts, ch. xxviii. 25, the inspired writer quotes this message from Isaiah, and

thus ushers it in,—“Well spake the Holy Ghost by the prophet Isaiah.” Therefore the Holy Spirit is JEHOVAH.—I offer another specimen. In Exodus xvii. 7, it is declared that the children of Israel tempted JEHOVAH in the wilderness. Turn now to Heb. iii. 7, 9, and you find these words :—“AS THE HOLY GHOST SAITH, to-day, if ye will hear his voice, harden not your hearts, as in the day of temptation, when your fathers tempted ME, and proved ME.”

He is God. “Ye are the temples of God, and the Spirit of God dwelleth in you.” 1 Cor. iii. 16. And there is a notable testimony in Acts v. 3, 4. “To lie to the Holy Ghost,” is “to lie to God.”

II. He possesses the incommunicable attributes of the Deity. He is “The Eternal Spirit :” and as Jehovah, he is from everlasting to everlasting. “He is everywhere, at all times.” “Whither shall I go from thy Spirit, whither shall I flee from thy presence?” Psalm cxxxix.

He is the Almighty, and the Creator of all things. “The Spirit of God hath made me ; the breath (Spirit) of the Almighty hath given me Life.” “By His Spirit, He garnished,” that is, decked out, and perfected the beauty of “the heavens.” Job xxvi. 13. “All the host of heaven were made by the breath,”—the *Ruach*, the Spirit of his mouth. He is the God of providence, who revives nature after the dreary death of winter. “Thou sendest forth thy Spirit, they are created ; and thou renewest the face of the earth.” Psalm civ. 30. He is the sovereign author of spiritual life, which is the supreme glory of man. “The Spirit quickeneth.” We are “created by him” in knowledge, righteousness, and true holiness. To him are we indebted for the books of inspiration, which lead us into all truth. “Holy men of God, spoke as they were moved by the Holy Ghost.”—And as he raised up our Lord Jesus from the dead, so he will quicken, and raise us from the grave at the last day. Rom. viii. 11. And thus the same divine works

are ascribed equally to Him, and to the Son, and to the Father.

III. He has been, in all ages, the object of supreme worship and adoration. We yield him this homage, as a Church. In baptism his divine honour is celebrated by us. And we close our public solemnities by a most solemn act of worship to Him, and to the Son, and to the Father.

IV. In his official displays of mercy, in beginning and finishing the new creation, there is a sin, which may be, and still is, committed against the Holy Ghost, which has no pardon in this world, nor in the world to come. This is a wilful and malicious rejection of him, and his official operations. It never can be committed by mistake, or surprise. It is a wilful, deliberate, and malicious rebellion against Him. Now, can any rational being doubt the supreme Deity of this most Holy and most August ONE, the Holy Ghost, against whom such a sin may be committed!

QUESTIONS.

How many persons are there in the Godhead?

Is God *one* and *three* in the same sense? No. How then?

Is the doctrine of the Most Holy Trinity, purely of divine revelation?

Are we allowed to sit in judgment on the evidence of the Bible?

Can we, in like manner, sit in judgment on the doctrines, mind, and will of Almighty God?

With what spirit, and disposition of mind should we receive God's doctrines?

What is the basis and ground of our faith?

Is it the act of a rational being, to reject a well-certified doctrine, because it is a mystery beyond human comprehension?

Does not this position hold good in the laws of nature, and all sciences, as well as in Bible doctrines?

Do the Scriptures teach a plurality of persons in the God-head?

Give the first proof. Another. Name the divine persons.

THE SUPREME DEITY OF THE FATHER.

What is said of the supreme Deity of the Father?

Give the leading proof of this essential doctrine.

THE SONSHIPS OF CHRIST.

What are the different sonships of our Lord?

What say you of his eternal sonship?

What, of his human sonship?

As Son of God, is he not equal in power, and glory with the Father?

In what character is he the Father's servant, and less than the Father?

Did he become the Son of God by his miraculous birth?

Did he become the Son of God by his resurrection?

Is he the Son of God in the same sense as Adam, and angels are?

Can any created intellect comprehend the mode of Christ's filiation?

Give the proof of Christ's eternal sonship, as explained.

The next proof of it. The next.

Can any being be elevated *by office* to be the object of divine worship?

If Christ be the Son of God by *official* relation, could he be the object of divine worship as Son of God?

Does not our Lord demand divine worship, and accept it as the Son of God?

If you believe Christ to be the Son of God by virtue of an office, can you without sin, worship him as the Son of God?

What say you of those who believe him to be the Son of God *officially*, and yet do profess to worship him?

What is the dilemma to which those are reduced here?

THE SUPREME DEITY OF CHRIST.

What is the next great and radical doctrine of the gospel?

Is our Lord's Deity proved in the same manner as that of the Father?

Recite the I. argument in proof of Christ's Deity.

What are the names indicating our Lord's supreme Deity?

Creatures are called *gods*, how do you distinguish our Lord's supreme Deity by this name?

What is the next divine name of Christ? Specimens.

There are two peculiar classes of proof under this head: what is the *first*? Give specimens.

What is the *second*? Give specimens.

The II. argument for our Lord's Deity?

Specify his attributes: the *first*: the *second*: the *third*: the *fourth*: the *fifth*.

The III. argument: will he raise all the dead, and judge them at the last day?

The IV. and last: the grand evidence of Christ's Deity?

Give other specimens of this divine homage.

THE SUPREME DEITY OF THE HOLY GHOST.

Can we comprehend the mode of the Spirit's subsistence?

Is it reasonable to disbelieve, because we cannot comprehend it?

What relation does the Holy Spirit bear to the Father and the Son? Quote the Bible evidence of this.

Is not this relation different from Christ's filiation?

How prove you that the Holy Ghost is a *distinct* person?

Do the same proofs also show that he is a *divine* person?

How prove you the supreme Deity of the Holy Spirit?

His names? Is he Jehovah? Is he called God?

His attributes? Name them: the proof?

Has he not been the object of supreme worship?

Is there any peculiar, and awful sin against Him?

A MEDITATION.

I behold thee, O Triune God, in thy manifold works. I look up to the Trinity not as abstract beings, nor removed far above caring for his own worlds, and their government. I discern thee, O Triune God, in thy ceaseless agency; and I adore thee in the bright uncreated glory of thy active and sovereign attributes. Of THEE, and through THEE, and to THEE are all things; whether they be of creation, of providence, or of redemption.

I look forth on thy fair and stupendous creation. All these things are OF Thee, Eternal Father. All nature, animate and inanimate, rational and irrational, temporal and immortal,—all are OF Thee. Thou art the fountain and origin of the works of the most adorable Trinity, and thou didst plan them all, in thy wisdom.

To Thee, Eternal Son, belongs equally the glory of creating all these; for Thou art equal in power, and of one essence, and of one will, with the Father and Spirit. All things were made by Thee, and without Thee was not any thing made that is made.

Also OF Thee, Eternal Spirit, are all things in the natural world. The Spirit of God hath made me; the Spirit of the Almighty has given me life. To Thee belongs the glory of perfecting, and beautifying the works of the Tri-

nity. Thou movedst on the face of the chaos. Thou hast garnished, and decked the heavens.

This distinct work of each person is yet one and inseparable, as are the will and omnipotence of the Triune God. Each operated instantaneously. The Father devising and creating ; the Son creating and establishing ; the Holy Spirit creating and adorning all things. And I render equal and undivided glory to each of the divine three !

OF Thee, O Triune God, are all things in the magnificent work of redemption. When I contemplate this as an *internal act* of Trinity, I view it with deep veneration as a mutual and instantaneous agreement of the Father, the Son, and the Holy Spirit. I view it also as an *external act*. And here, I recognize, with gratitude and wonder, the intervention of each of the persons, displaying the riches of the glory of divine grace.—The love of God in the person of the Father, I adore as the *originating* cause of our salvation. To Him, with the consenting love of the Son and the Spirit, do I ascribe the device of the stupendous plan. The grace of the Eternal Son, I adore as the *meritorious* cause of our salvation. He gave himself in the council of peace, as our mediator : and in due time he presented himself on this earth, to satisfy the claims of law and justice. And to the love and sanctifying grace of the Holy Spirit, as the *efficient* cause, are we indebted for the effectual application of Christ's grace to our souls, in finishing and beautifying the new creation.

Through Thee, O Triune God, are all things in divine providence, and grace. Each of the most holy Three works in his own glorious way for man's good, and the divine glory. We cannot originate, or execute any of the wonderful works of Providence. No : He works, and none can let. Kingdoms, and churches, and states rise, and flourish and fade away. God rules over all by his Son ; through the all-pervading influences of the Spirit.

And to Thee, O Triune God, are all things. Whatever is of Thee, and THROUGH Thee, must infallibly tend to the best end. And next to thy being, the bright display of thy perfections over the field of creation, is the most important. This is thy glory ; which is just the bright shining forth of thy divine excellence. “Thou, O Lord, art worthy to receive glory, and honour, for thou hast created all things ; and for thy pleasure, they are, and were created.”

And, above all, is thy glory manifested in the NEW CREATION. Never was there such another display of all the divine perfections, as that given by the Triune God, in the consummation of our redemption. Behold, O my soul, and wonder and adore. I behold the stern, yet most holy demands of divine justice : the tremendous, yet most just inflictions of punishment for sin, on the Just One, dying for the unjust ; and all this is in harmony with mercy, and love ! Truth met with mercy ; righteousness and peace embraced each other ! To Thee, O Triune God, belong the victory ; and the majesty ; and the glory ; for ever. Amen.

A PRAYER TO THE FATHER.

My Father in heaven, I adore thee, the origin of all the councils, and works of Trinity. Nothing *from without* moved thy divine mind in thy decrees, and stupendous works ; for thou art God. O the depth of the riches of thy goodness ! From thee, O Father, I received this soul, and body. Thy parental care has kept me alive ; and these faculties, in their active exercise. To thy grace I owe the life, and salvation of my soul ; and the pledged boon of the emancipation of my body from the grave in due time. O, then, accept thine own. Accept the pledged vow, and service of this soul, and this body. And let me have a sweet assurance sealed on my heart that I am thy child. When prostrate in the dust, didst thou raise me up : and justify me by thy parental sentence, as I stood before thee, O my Father,

covered in my Redeemer's righteousness? Was I not pardoned the guilt of my sin, and accepted in the Beloved? Was I not reconciled to thee by the slaying of the enmity of my heart? But for this I could never have enjoyed peace of mind. And, blessed be thy name, thy patience and boundless grace allow me to call thee MY FATHER AND MY GOD! And, now will I praise thee for ever, and ever! When I am poor and sorrowful, I will think of thee; and pant after the riches of thy grace. When forsaken of the world; I will think of thee, who wilt never forsake me. When my father and mother leave me, thou, O heavenly Father, wilt take me up. When sick, and languishing, I will lift my soul to thee, the refreshing fountain of life. Thou healest my diseases, and stillest the throbbings of my heart. When called to arduous duties, I will fly to him in whom it pleased thee, O Father, that all fulness should dwell. When labouring under sore bereavements, to thee will I betake myself in the assured hope of the rich inheritance of thy love. When leaving this world, I will cherish the pleasing satisfaction, in the midst of my mortal sorrows, that thou, my heavenly Father, arrangeest all the circumstances of my dying bed; and singlest out the messenger; and determinest the place, and time, and manner of my death! And when the last, and parting hour comes, I will breathe out my soul into thy hands, my dear and heavenly Father: and soothed to rest by thy love, I shall fall gently asleep on thy bosom. My disembodied spirit will spring up in the strong powers of life everlasting, and receive thy parental welcome in the fulness of glory. My poor body, the while, shall sleep in dust. But it will rest in the keeping of thy power, and unchangeable love, awaiting the joyful dawn of the resurrection day!

Now, O my Father, accept these my humble vows, and poor broken supplications: and mercifully deign to add another fresh favour to thy blessings already bestowed, by ac-

cepting my unworthy person, and services. For all I ask is only for the sake of thy dear Son, my blessed Redeemer, in whose name I pray, *Our Father who art in heaven, &c.* Amen.

A MEDITATION, AND PRAYER TO THE SON OF GOD.

Eternal Son of God! I will adore thee, with my whole heart, for ever. By thy power, and goodness I received this existence. By thee was I made capable of religion, and am destined to immortality.

But, O my God, what were life, without thy mercy and love? What were my existence, without thy saving grace? Without thy grace and love, my immortality would prove an ever-enduring curse. O Son of God, my Redeemer, thy sovereign grace moved thee to pity me, from eternity. Thou sawest me cast out, and perishing in my blood. Thou deignedst from thy throne to notice me, to pity, and redeem me. I love to repeat the language of thy love, O eternal Son of God, in the everlasting councils of peace,—“Lo! I come; I delight to do thy will, O my Father.”—For this coming thou preparedst the world by thy providence, and the church, by the Mosaic dispensation. The eyes of the world were on thee, THE DESIRE of all nations! At the time appointed for fulfilling, thou didst come. O height, and depth; length, and breadth, of the love of the Son of God. He took our nature upon him. He became the Son of Man. The immortal became mortal, without a change in his divine person. The Father of eternity became a child born, without change in his divinity. The King of Glory took on him the form of a servant! Be astonished, O my soul, and wonder, and adore! Son of Man! and Son of God! I throw myself at thy feet. O thou Son of Man! I love thee, and cleave to thee, as my pattern, and example of holiness, and perfection. O Son of Man, thou wast the true and proper *materiel* of the sacri-

fice ; and the glorious instrument by which the eternal Son of God finished transgressions, and made an end of sin. Accept, then, dear and eternal Son of God, the divine homage of my heart, ever due to Thee for all that thou hast done for me as my Redeemer. With wonder, amazement, and adoration, I follow thee, O Lord, in thy career of mercy, and condescension, over the field of thy humiliation. I look with indescribable emotions on the sorrowing, wounded, bleeding, and dying Son of Man ! And I lift my eyes to thy eternal Deity, O blessed Son of God, and I see the glory of an infinite worth, and value, thrown over all thy obedience, and all thy sufferings, and thy vicarious death. Thou hast bought us with thine own blood. I am thine, and thou art mine, in ties indissoluble. Lead on, then, dear Shepherd. I will follow thee, whithersoever thou leadest. Shed light on the path of duty. Lord, I will follow thee in it, through good report, and evil report. Lead me into the green fields of thy divine pastures, and feed me by the still waters of thy refreshing ordinances. And, deliver me from the noise of archers in the place of the drawing of waters. For, to thy care, my divine prophet, I commit myself for divine guidance through all my journey. To thee, my High Priest, I shall daily resort for cleansing by the blood of thy atonement, and to be accepted through thy merits and intercession. And to thee, my sovereign king, I will bow, in daily submission to thy laws, thy ordinances, and the expressions of thy will. And when thy voice summons me to thy presence, I shall mount up at thy command, to be for ever with thee. Come, Lord Jesus, come quickly. Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever. Amen.

A MEDITATION, AND A PRAYER TO THE HOLY
SPIRIT.

Holy Spirit, living and true God ! help me to approach

thy presence with profound devotion. I fear thee : I love thee : I adore thee. I tremble before thee, when I look at myself ; and think of thy infinite purity and awful majesty. But, thou art the spirit of faith, and of holiness, to each of thy dear children. Thou comest not to destroy us, poor sinners ; but to prepare us for heaven ! This fills me with the boldness of hope when I come before thee.

O eternal Spirit ! I adore thee, my Creator. These limbs of mine were made, and fashioned by thee ; and thou didst breathe into me the breath of life ; and I became a living soul. And every silent moment, I feel the power of thy sustaining influences. In thee I live, and move, and have my being. Thou hast given me an understanding ; and those other faculties which crown the beauty of my immortal soul.

And to thee, O blessed Spirit, am I indebted for the delightful exercise of these sustained powers of mind. To thee I owe the pleasures of reason, the pleasures of intellect, and of the heart. Wert thou, in thy awful sovereignty, to withdraw from me thy sustaining power, all my faculties would be instantly deranged ; and I should become a terror to myself, and all around me. To thee, O God, I devote these powers.

But, oh ! what were all temporal gifts,—precious as they are,—without thy divine graces. Holy Ghost ! I adore thee as the sovereign of the new creation. Thou sayest, Let there be spiritual life in man ; and there is life. Thou sayest, Let there be light in his soul ; and there is light. And he is a new creature. At thy word, and by thy appointed means, there spring up in us, all the graces which adorn the Christian. Under thy power, and thy smiles, do faith, love, and hope spring into being ; and mount up in thy praise, and glory. By thee is the rock smitten ; and the waters of genuine contrition flow amain. By thee, holiness buds into being, and ripens into heavenly perfection.

I thank thee, O holy and eternal Spirit, for those OFFICES which thou deignest to exercise towards us, in the church. Thou art our GUIDE. Oh! lead me into all truth. Glorify thou Jesus Christ, by taking the things which are his, and revealing them, in their saving power, to us. Thou art our SANCTIFIER. Oh, quicken my soul in all the exercises of the spiritual life; that I may, with a pure conscience, run the way of all thy commands. Thou SEALEST thy people to the day of redemption. Oh! seal me, my God, with the seal of heaven; that I may bear the image of God's dear children. Put me under the seal of thy powerful, and permanent protection, till I safely reach Immanuel's presence. And, oh! be to my drooping spirit, THE PLEDGE of heaven's glory, by vouchsafing to me some of the first ripe fruits of Canaan; some of the grapes of Eshcol, tasted on this side of Jordan. And, thou dear and most blessed INTERCESSOR, make thou intercession *within* me, in this cold, and languishing, and agitated bosom,—with groanings which cannot be uttered. And, blessed COMFORTER, let the consolations of thy presence ever be with me. Breathe in love, on my poor frail body, and comfort me with fresh health, and strength. Breathe on my feeble soul, and comfort me with the full play of a vigorous intellect, and heart. Breathe on my graces; and comfort me with abounding joys, and overflowing pleasures, in the whole of the inner man. At the hour of dissolution, let thy comforts especially abound; that I may depart in the full exercise of all the graces; leaving thy church, and my relatives in the joyful exultation of a triumphant death. And, at the last day, set the crowning glory of beauty on my resurrection body; and present me perfect in Christ Jesus; the crowning glory of a Father's love, of a Redeemer's grace, and the beautifying power of the Holy Ghost. Glory be to the Father, &c. Amen.

CHAPTER V.

OF THE DIVINE DECREES.

“ Keep silence, all created things ;
And wait your Maker's nod,
My soul stands trembling, as she sings
The honours of my God.
Life, death, and hell, and worlds unknown,
Hang on his firm decree ;
He sits on no precarious throne ;
Nor borrows leave—TO BE !
Chained to his throne a volume lies,
With all the fates of men ;
With every angel's form, and size,
Drawn by the Eternal's pen !
His providence unfolds the book,
And makes his counsels shine :
Each opening leaf, and every stroke,
Fulfil some deep design.
Not Gabriel asks the reason why,
Nor God the reason gives.
Nor dares the fav'rite angel pry
Between the folded leaves.—
In thy fair Book of Life, and grace,
O ! may I find my name
Recorded, in some humble place,
Beneath my LORD, THE LAMB !”

THERE are no difficulties attending the belief of the divine decrees, greater or more insuperable, than those at-

tending the utterance of the prayer prescribed by our Lord,—"Thy will be done on earth, as it is done in heaven." Those who can utter this prayer, in sincerity and truth, do admit God's holy and everlasting decrees, in their true meaning, and full extent.

To the pious mind, the doctrine of the divine decrees affords the most legitimate gratification, and delight. He is, thence, led to realize a present over-ruling and merciful Father in all the conditions, and events of life. While not one objection can be framed against them, which may not, with propriety, be urged against the prayer,—"Thy will, O God, be done!"

By the decrees of God, we mean the purposes of God, in reference to all future events, beings, and things. They are his PURPOSE. They constitute ONE grand whole: they were formed instantaneously, and complete, at once, in his divine mind. The infinite ONE needed not to consult a creature; nor to reason; nor make experiments, after the manner of man. He formed the perfect model of his purposes instantaneously. They need no alteration; no amendment. And on this purpose of his mind, as the basis, Jehovah knows all things by one intuitive act of his mind. Acts xv. 18.

The existence of these decrees is manifest from the actual operation of divine power before our eyes; and from the testimony of the Holy Scriptures.

The existence of mind, and matter, and motion, fully prove this. If a watch, or a globe could not give existence and motion to itself, infinitely less could our globe, and the systems of worlds above us, give themselves being, and motion. If matter cannot originate motion, and put itself into operation under fixed and immutable laws, how could this globe on which we live, and these unnumbered worlds in the vault of heaven, put themselves into their prodigious rapidity of motion; and continue that motion for countless

ages, without a moment's variation ! There must be a wise, and regulating Divine Cause.

Seeing, then, the Almighty thus manifestly overrules, moves, and creates all things ; it follows that he does this according to a fixed purpose, and plan of his divine mind. If not, then the Almighty acts without any fixed purpose, or plan. Then you deny him the common share of wisdom and intelligence which man is allowed to possess. You, thence, deny him to be a wise and intelligent being ! Not even the fallen angels have yet arrived at such atheism. See James ii. 19.

The testimony of the Scriptures is decisive on this. They speak of these divine decrees in terms as explicit as those in which they speak of God's being and perfections. "He doeth according to his will in the army of heaven ; and among the inhabitants of the earth : " "According to his good pleasure which he hath purposed in himself." "According to the purpose of him who worketh all things after the counsel of his own will." "Whatsoever the Lord pleased, that he did in heaven, and in earth, in the seas, and in all deep places."*

These decrees have for their ultimate object, the highest and best end. That is, the exaltation of the divine glory, and the happiness, and glory of all innocent and faithful beings. Whatever may be the subordinate effects, trials, and apparent difficulties, they all result in these. And they are ends worthy of divine wisdom, acting in concert with divine goodness, and omnipotence.

These divine decrees, and their execution, extend to every being, and thing, in the universe. They reach the humblest and the most exalted. They extend to the smallest grain of sand, and the greatest of worlds in all space. They are conversant about the minutest event, and the humblest of invisible insects ; as well as the fate of empires, and worlds,

* Dan. iv. 35. Eph. i. 9, 11. Psalm cxxxv. 6.

and the universe ; and the noblest and most exalted of all angels, and all the host of heaven ! They include the certainty of every act, and every work of God over the immense field of divine providence, in its universal and particular operations. They include every purpose, and the certain execution of every purpose, in relation to all beings and things. They extend to all their actions on earth, and in heaven ; be they free, or necessary, or, what in reference to us, are contingent. They extend to all events in time, in the natural, political, moral, and spiritual worlds. They regulate all, with unerring wisdom, and power, from the fall of a grain of dust, to the fall of an empire, a republic, a world, a universe : from the death of an invisible insect, up through all the gradation of being, to the immortal life of angels, and the hosts in glory.

They extend, finally, over the whole kingdoms of grace and glory. They include the purpose of mercy ; the accomplishment of our redemption by the Son of God ; the mission of the Holy Ghost ; the various means of grace adapted to the end ; the complicated trials, temptations, sorrows, death, and triumph of each of God's children ; over the whole field of this world, and all time, until they meet in the complete family of God in heaven, in body and soul ! There, the glory, and the happiness, and pursuits of the ransomed, and of the angels, will reveal the fresh evolutions of the divine purposes through all eternity !

These decrees do not violate the freedom of action in free agents. We admit that all men have a rational freedom of will. He acts without any consciousness of compulsion. And, inasmuch as God's decrees are an impenetrable secret to man, how can they possibly subject his soul to any compulsion ? God works his will by us, and in us. But this he does without violating our natural liberty of will.

It has been said, "If God has foreordained all that comes

to pass, then is He the author of sin, and crimes, and human misery.”

1st. We deny the alleged consequence, as illegitimate. Besides, this charge is brought unblushingly, in the very face of the Holy Spirit, who says,—“God worketh all things after the counsel of his own will.” Eph. i. 11. Let him who ventures to bring such a charge, look well to it. He must settle his controversy, not with man, but with his Creator.

2d. While we teach that God has ordained all things which come to pass, we also teach that he brings them to pass by leaving man to act according to the rational freedom of his own will, and the propensity of his heart. They act most freely, while they go on, unconsciously, in fulfilling what is permitted to them, and decreed as the final result.

Nothing can be more satisfactory than the illustration of this, in the case of the Jews who murdered the Lord of glory. That most atrocious deed was decreed by an immutable purpose of God from all eternity. Hence, it could not but take place. And, yet every agent concerned in that atrocious murder, acted voluntarily. There was no compulsion. These Jews were urged on simply, by their own wicked hearts. Here is the testimony of the Holy Ghost on this matter. “Him being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”*

It is manifest that this awful crime was not merely foreseen by God: it is distinctly stated to have been “determined by the counsel of God.” And this determinate counsel was the basis of God’s foreknowledge thereof. For God knows all things, solely because he has decreed, and determined their existence infallibly. But how this is done, we cannot fully explain. We are too weak to comprehend the ways of the Almighty. But, it is quite evident to the humblest capacity, that, inasmuch as these Jews who com-

* Acts ii. 23.

mitted the murder, knew nothing of the fact of the secret mind, and decree of Jehovah, in this matter, it is utterly impossible that they could be impelled thereby. How can I be moved, or compelled to an action, by a purpose, or a decree, of whose aim, and contents I know nothing? No; the Jews acted freely, according to the full bent, and wishes of their hearts. And hence, the apostle charged on them the guilt of a free and voluntary crime. "Him have ye taken, and by wicked hands, have ye crucified, and slain." The decrees of God, therefore, violate no rational freedom of man.

The Decrees of God are from everlasting. The infinite mind of Jehovah can have nothing new springing up in it. We must, therefore, admit that every purpose, and plan now in his mind, was there from all eternity. If we make any exception here, it will go to deny the infinite perfection of his nature. Hence the Scriptures speak of his purposes being from eternity. "The mercy of the Lord is from everlasting to everlasting." That is, the purpose of his mercy goes as far back into eternity for its origin, as the duration of its fruits will extend onward into eternity. "The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love." "God hath chosen us in Christ before the foundation of the world."*

These divine Decrees are sovereign and uncontrollable. Infinite wisdom can admit of no counsel from a created being. And if the counsels of Jehovah could be kept in suspense, either in their formation, or in their execution, by the will of man, or of angels, then would omnipotence and divine sovereignty be dependent on man's will, or his contingent acts! No sober man will venture to advance such atheistic principles. We may sooner bear to hear it alleged that the existence, and movement of the worlds career-

* Psalm ciii. 17. Jer. xxxi. 3. Eph. i. 4.

ing onward in space, depend on man's will, and his puny arm. This insanity would refute itself. But, who can bear even the insinuation, that God's infinite will, and the omnipotence of his arm, which executes his decrees, can be suspended on man's will; and be kept in a state of suspense, and held paralyzed in action, until the contingency be decided by the ultimate action of man! "Who hath directed the Spirit of the Lord, or, being his counsellor, has taught him? With whom took he counsel: and who instructed him, and taught him the path of judgment?"*

These Decrees, and the execution of them, are covered with the glory of divine wisdom. Whatever may be the apparent disorders in nature and providence, or in our own personal lot, they will all, ultimately, appear in the glory of perfect beauty, and harmony. Infinite wisdom presided over their arrangements, and every minute part of their execution. And it could not allow any purpose, or any work of God to be otherwise than holy, wise, just, and good. And what we see now, is unfinished work. Look to the end of all things. Wait until the grand consummation. Then will the dazzling glory of his wise purpose, and providence appear in its full splendour. And every soul will repeat the loud plaudit of adoration. "O the depth of the riches both of the wisdom, and knowledge of God. How unsearchable are his judgments, and his ways past finding out!"

The divine Decrees are unconditional and absolute. They are all befitting the honour of the divine sovereignty; and they are all executed in a manner equally befitting Him. To deny this, is to suspend the action of the divine mind, and the divine hand, on what is called human contingency. That is, man's puny will, with its "self-determining power," mounts the throne! And infinite wisdom

* Isai. xl. 13, 14.

and omnipotence waits its movements ! Of all the conceptions of an extravagant fancy, what can be conceived more absurd and impious than this ? The eternal JEHOVAH, waiting in suspense from all eternity ; and watching the will of his own rebellious creatures—in perfect suspense—incapable of decreeing, or acting, until he shall see the action of their wills ; and discover which way human plans and events will happen to fall out ; and how this princely will shall move, and act ! The old doctrine of the sun revolving round the earth ; or a universe of worlds rolling round an invisible grain of sand, has nothing in point of absurdity equal to this ! Besides, the impiety and atheism of it fill us with horror ! The CREATOR waiting in suspense on the creature ! Infinite justice, in suspense at the door of the degraded rebel ! Omnipotence watching for the deciding movement of imbecile man ! Omniscience waiting at the door of ignorance ! Infinite wisdom rendered incapable of acting until the folly of man's WILL shall bestir itself ! And rebellious dust and ashes regulating the awful sovereignty of the Creator !

The Holy Scripture also lends its condemning testimony against this doctrine of Arminius. “ I am God, and there is none else : I am God, and there is none like me : declaring the end from the beginning ; and from ancient times, the things that are not yet done ; saying, My counsel shall stand ; and I will do all MY pleasure.” “ God doeth according to his will in the armies of heaven, and among the inhabitants of the earth ; and none can stay his hand, nor say unto him, what doest thou ?”*

Finally ; God has ordained, in connection with the end, all the means, and agency of instruments, to accomplish the end, throughout nature, providence, and grace. This is the lofty office of divine wisdom. It devises the best end and

* Isai. xlv. 9, 10. Dan. iv. 35.

happiest results ; and it selects, and puts into operation, the best possible means to attain those ends, with infallible certainty, and in the best manner.

QUESTIONS.

Is there any insuperable difficulty in the doctrine of the divine decrees ?

Do they not afford substantial comfort, and delight to the pious ?

What do you understand by the Divine Decrees ?

What are the *two* sources of proof of the Divine Decrees ?

What is the first ? Does God act without a purpose ?

What is the second ? Name the proofs from Holy writ.

What is the ultimate end, and design of these Decrees ?

Do they extend to every portion of God's vast work and kingdoms ?

Name the three kingdoms of Jehovah to which they extend.

Can these decrees be supposed to violate the freedom of man's will ?

Do these decrees make God the author of sin ? Explain.

What is the first proof that they do not ? The second ?

State the striking illustration of this in the case of the Jews.

Did not these murderers of our Lord act most freely in this decreed event ?

What is the first attribute of these decrees ? The second ? The third ? The fourth ?

State the monstrous absurdity, and impiety of the Arminian theory on this point, in various particulars

What say the Holy Scriptures on this matter ? Quote them.

Has God ordained all the means, and the agency of the proper instruments, as well as the final results ?

What are your own conscientious views of these divine decrees, and of God's awful sovereignty?

MEDITATION.

“ Father Eternal ! Thine is to decree ;
Mine both in heaven and earth, to do thy will
Supreme ! ”

MILTON.

I am comforted, and delighted with this sublime doctrine. It places the sceptre of universal empire in the right hands. It humbles the rebel, man ; and yet it does him justice. It places the Supreme Ruler on his own throne, in the fulness of his glory, and unlimited sovereignty. It exalts all the divine perfections. It throws a halo of pure glory around his omniscience, his wisdom, his goodness, his omnipotence. It allows no stain to fall on his sovereign will, and sovereign power. It exhibits his sovereign will, and purpose, in exact conformity with his acts, and doings in the kingdoms of nature, providence, and grace. It leaves nothing to chance ; nothing to human contingency ; nothing to the will, and power of the enemy. It presents to us our God in his paternal, and most loving character, clothed with all that sovereign authority with which filial love delights to see him invested. He is present with all, acting out his purposes with severe justice, and boundless love. His watchful eyes are over all, with a father's love. He sustains us all under his powerful and permanent protection. He over-rules all events in wisdom, and uncontrollable power. No being, nor thing is too insignificant for his care. Nothing is too minute for him in our cares, and sorrows. Without his permission “there shall not a hair of our heads perish.” Diseases and afflictions are his messengers. He says to one, “go ; and it goeth ; to another, come ; and it cometh.” He determines the bounds

of our habitation : and fixes the measure of our days. "Whatever is, is right," under his controlling power, and unceasing goodness.

If I did not believe in the divine decrees, I could not believe in God's special providence. For his holy providence is nothing else than his omnipotence, and wisdom carrying out the fixed purposes of his sovereign will, in justice, and mercy.

If I do belong to God's house, and family, I cannot but rejoice that my Heavenly Father's will should be done in all things,—and not *my* will. Why is it that men should exalt their will against the will of God? Why are they so very anxious to exalt the freedom of their will, at the expense of the freedom of God Almighty's will? Will they profess that man has a self-determining power in his free will; and that God Almighty has *no* self-determining power in his infinite will? I am inclined to think that, on due consideration, this unphilosophical and rival power in man, will be found to be swallowed up, or annihilated by the infinite self-determining power of the Almighty. Dagon cannot stand before the ark of God! The rod of Moses swallows up the rods of the magicians!

Can any child of God be afraid lest God's will should be done? Is he not our Heavenly Father? Will our Father's will not do us ample justice? Is he not daily loading us with his benefits? Does he not save us by his own Son? Does he not comfort us, and give us all good things, by his Spirit? Does he not reprove our waywardness, and reclaim us from our wanderings? Let me ever remember what God is,—and what I am,—and what my Father does to me. And, then, I shall be submissive to his divine decrees; which are but another name for his most holy will.

And may the good Lord deliver me from WILL-WORSHIP: and bring me, like the fair angel choir, into an humble and

loving subjection to HIM, who alone has a self-determining, and infinitely holy will.

——“ The heavenly audience loud
Sung Hallelujah, as the sound of seas,
Through multitude that sung: ‘ Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate THEE?’ ”

MILTON.

A PRAYER.

Incomprehensible Jehovah ! thou drawest back the face of thy throne ; and coverest it with light ineffable, which to us, mortals, is utter darkness. All thy works proclaim thy unceasing agency. And this agency is rich in thy divine wisdom. And this wisdom proclaims the existence, and the stability of thy eternal decrees.

With thee, O Lord, it was a matter of the freest choice whether thou would create all these beings that exist ; and all these worlds that contain them. With thy awful mind it rested what they all should, each of them, be, if created. With thy will, O Lord, it rested whether man should be, or never be : whether he should be mortal, or immortal : whether, as a fallen creature, he should be ransomed, or passed by, as the fallen angels were : and whether all should be saved, or only some : and whether the majority, or the minority should be ransomed. Thou alone hast the right to do as thou pleasest. Even so hast thou purposed, and acted in the most gracious and beneficent manner toward us.

Thy will, O God, purposed, and planned, and originated all things. None can sit in counsel with thee, O triune God ! No creature existed where thy eternal counsels were held. No creature, therefore, could anticipate thy pleasure ; or lead thy infinite mind to its sovereign resolves. Behold ! thou puttest no trust in thy servants in the hallowed

circle of heaven : and thine angels thou chargest with folly ! What, then, O Lord, is man ! Can he—a rebel—a polluted sinner, sit in judgment on thy awful will, and thy unsearchable decrees ! Can the child of the dust—the creature of a day, who knows nothing, anticipate the purposes, or control the mind, of the Almighty ! Thou doest according to thy will, in the armies of heaven. And shall the degraded and corrupt children of this earth regulate the counsels of heaven, to which all the hosts in glory, bow in lowly submission ! Can thy eternal decrees be suspended in their awful and irresistible determinations by “the free will” of rebel man ! Can the proud claims of “free will,” demand precedence in the court of heaven, and the councils of the most wise God ! Oh ! my God, the heart of man is deceitful above all things, and desperately wicked. Here, at thy feet, in dust and ashes, I would relinquish my pride, and stubbornness. “So foolish am I, and ignorant ; I am as a beast before thee,” O holy and sovereign Jehovah ! Oh ! Lord, in thy tender mercy, be pleased to root up, and destroy this pride—this atheism of my depraved heart. Work in me, O God, both TO WILL, and TO DO of thy good pleasure. Then, in subdued feelings, and the deepest lowliness of soul, my heart being purged from its innate depravity, shall cordially yield to THY will the unbounded supremacy of dominion. And being bound to thee, O Lord, by indissoluble ties, and obligations, I shall press forward in love, and in duty, to the mark of the prize of the high calling of God, in Christ Jesus. And having, according to the will of God, at length reached the mount of God, I shall joyfully strike my harp to the ceaseless song of the ransomed ; and sing for ever, the praises of electing, and redeeming love !

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ; as it was in the beginning, is now, and shall be through all duration ! Amen.

CHAPTER VI.

OF THE COVENANT OF WORKS ; AND THE FALL OF MAN.

“ Of every tree, that in the garden grows,
Eat freely, with glad heart ; fear here no dearth :
But, of the tree whose operation brings
Knowledge of good, and ill, which I have set
The pledge of thy obedience, and thy faith,
Amid the garden, by the tree of life,
Remember what I warn thee ; shun to taste ;
And shun the bitter consequence. For, know,
The day thou eatest thereof, my sole command
Transgressed, inevitably thou shalt die—
Thou, and thine offspring !”

MILTON.

MAN, the last and noblest of the works of God, was made in the image of God ; and was prepared for the high and glorious end of his being.

From the earliest hour of his existence, man, like every other moral agent, was under a law of obedience. He could not exist in any other relation to God.—But it would have been a pure act of goodness on the part of God, to enter into a covenant with Adam. It would have been a pure act of sovereignty to constitute him the federal, as well as the natural representative of all his posterity. And it would have been an unparalleled act of sovereign authority to give him the opportunity of working out for himself, and

for each one of all his countless children, a splendid and eternal reward, by his own personal obedience !

No one can deny that the Most High had a perfect right to do all this. It was evidently advantageous to man, who possessed in perfection, the image of God. "Firm he might have stood." And he must have been infinitely better qualified to be our representative, than any mortal that has ever lived, or will live on earth, to be now his own surety, or representative.

Now, this is actually the course which our Creator has adopted toward Adam, and his whole posterity.

"There are the two covenants ;" says St. Paul, in Gal. iv. 24. "The one is from Mount Sinai : " that is, it was republished from Mount Sinai. And this was done for a grand specific purpose, of universal importance. It was this,—to pour upon the hearts of the Hebrews, and of all men, in all coming generations, the overpowering conviction of their guilt, their impotence, and the utter impossibility of their obtaining salvation by the deeds of the law. And thus, "it shut them up to the faith" in the blood of the atonement, exhibited in the most luminous manner to the Hebrew, under the Old Testament, in every one of all his sacrifices : and to the Christian, under the New Testament. The other covenant is "the everlasting covenant," spoken of by David, "ordered in all things and sure." Of these we shall speak in order.

I. The covenant of Works was the first covenant revealed to man, in the order of God's dispensations to us. This solemn transaction was entered into, by God with Adam, Gen. ii. 16, 17. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; but of the tree of knowledge of good and evil, thou shalt not eat of it : for in the day thou eatest thereof, thou shalt surely die." In this brief narrative are detailed the constituent parts of this federal transaction.

Here we discover, first, the two contracting *parties* : namely, the Creator, and our common father, Adam. *Second* : the *condition* prescribed, and accepted. *Third* : the *penalty* distinctly enacted. *Fourth* : the *promise* stipulated, namely, life.—Thus, though the word covenant is not mentioned in the whole transaction, we have what is still more, the necessary constituents of a covenant, fully set before us. Let us examine these more closely.

First :—We find the contracting PARTIES. On the one hand, our Maker is one party. And we know not which to admire, and adore most,—the riches of his goodness, or his astonishing condescension. He might have merely placed us under a law : he might have entered into no covenant with us. He might have admitted us to no opportunity, and no promise of obtaining a splendid reward of life and eternal glory, by our obedience. But, in condescending goodness, he entered into a covenant with Adam. He promised him eternal life, and glory, on the delightful condition of loving God, and obeying his will.

And herein is the divine goodness manifest. By this covenant our CREATOR acquired no new power over us : no new service from us, to which HE was not entitled fully, now, and for ever from us, as our adorable CREATOR. It was exclusively for man's benefit, and felicity, that God thus stooped in love, "to make himself a debtor to man," on his obedience to him ; and thence to crown his obedience with immortal glory.

The other contracting party was Adam. And it is not difficult to perceive that there could be no greater prospect of perfect success, on man's part, in this covenant, than that which was then set before him. His Maker had lavished on him the fruits of his wisdom, and bounty. "Come, let us make man in our image, after our likeness." Such was the wonderful council of Trinity on man's creation. "So God made man in his own image :

in the image of God created HE him." And this image included every gift, and grace that could qualify him to obey God, and enjoy him. He was, therefore, a most perfect model of a representative ; such as God would choose, and appoint at the head of a covenant. And, accordingly, he did select him, and appoint him to be our federal head. And Adam's consent to the covenant, and its terms, was never demanded. It was not necessary: It was fully implied. The moment that God's will is made known to a perfectly holy moral agent, such as Adam was, he presents himself promptly for the required obedience, without the formality of a consent asked and given. The existence of God's image in him, and his entire dependence on his Maker, expressed, in silence, his fullest, and most perfect consent.

And, my young friends, had each individual of the family of Adam been there, by the side of Adam, on that occasion, when he entered into covenant for himself, and for us, our consent would not have been asked. The perfection of our innocence, had we been there, as Adam was, would have been our silent yet perfect, and most explicit consent to the terms of the covenant. In all covenant transactions between God, and his subjects, this is invariably the case. Hence HE says,—“ God has *enjoined* on you this covenant.” See Heb. ix. 20. And herein these transactions differ from all human covenants. In these, man meets man on a footing of equality ; and their mutual consent is indispensable in the transaction.

Now, there are *two* points which we think will be readily conceded here. 1st. Our sovereign Creator had the right exclusively to appoint Adam, our common father, to be our representative. And, let it not be forgotten, that in his transactions with man, God has adopted the principle of representation, both in the covenant of works, and in the

covenant of grace. "In Adam all die : in Christ shall all be made alive."

2d. The most selfish of the species cannot refuse his assent to the truth that, on the supposition that Adam was our common representative, he could not have had one better qualified to do the office. Surely no one of us will venture to suppose that we could have been better qualified, or more likely to stand the test. If any one has a scruple, or difficulty here, let him only compare his own guilt, and utter incapacity, with the holiness, and perfectness of Adam. Will any one, after such a comparison, venture to say that he would rather have been his own representative ? What ! Thou, a guilty, condemned, and impotent man, a better representative, and more likely to succeed, than a man formed in perfection after God's own image !

Second :—Let us examine the CONDITION of this covenant. In addition to his lavishing on man, the gift of his own image, our Maker made the terms of the covenant simple and easy. He required him to do that which man, as a holy being, loved to do, and was quite able to do. And as the sacramental test of his obedience and love, he required of man to abstain from the fruit of the tree of knowledge. What could be more reasonable, or just ? Gen. ii. 16, 17.

Third :—Consider the PENALTY of the covenant. A covenant, and a law, imply a penalty to enforce them. And the penalty, in order to be a sufficient one, must be such as to inflict on the delinquent a positive evil, and one greater than the benefit can be, which man promises to himself by breaking the covenant. For it is evident, that if man derives a greater benefit by breaking God's covenant, than by keeping it, the penalty is not only not sufficient ; but it holds out a temptation to crime. It will follow, then, that in proportion to the severity of the penalty, man will be more likely to keep a rigid watch over his own heart, and

nis allegiance, and obedience to God. Hence, the severer the penalty, the greater the display of divine goodness to man, the contracting party.

But, the penalty included the loss of life, and the dissolution of the body into dust : the loss of spiritual life ; and the loss of eternal life in heaven. That is, the penalty, if incurred, brought the infliction of natural death,—spiritual death, and eternal death, in hell !

And this threatened penalty, by necessity, implies the promise of Almighty God, that man's obedience should be graciously rewarded with natural life, and the absolute exemption from all pains of mind and all diseases of body ; with spiritual life on earth, and eternal life in heaven.

With this fearful penalty and responsibility before his eyes, man proved traitor to his God. Being left to the freedom of his own will, as every moral agent is, when in a state of innocence and probation, Adam and Eve fell from their first estate, by a fatal act of rebellion and apostacy.

II. The covenant of works was made with all mankind, in Adam, as our common head, and representative. Hence we sinned in him, and fell with him in his *first* transgression. With him, in the rest of his sins, we have no participation.

This I press on the attention of my young readers as one of the most important and essential doctrines of Christianity. And as no doctrine is more important, so no one is more clearly and impressively taught in the holy Bible. There are *two* great public characters held up to our view in the holy Scriptures,—the FIRST ADAM, and the SECOND ADAM. Paul calls them the *first man*, and the *second man* : 1 Cor. xv. 47. This can be spoken of them, only as public characters, standing forward at the head of their respective covenants, each representing his own particular family. This expression removes every doubt on the matter ;—"In Adam all die ; in Christ shall all be made alive."

Rom. v. 12. "By one man sin entered into the world," &c. Here it is not said *sins*, but *sin* entered into the world, by *one* man. If there was no representation by Adam; but, on the contrary, if every man stood for himself, with no kind of truth, could it be said,—“by one man sin,”—not *sins*, but “sin” in general, “entered into the world?” Besides, it is manifest that the serpent, and also Eve, did positively sin before him. Yet it is said here,—“by one man sin entered into the world.” Hence the deed was not consummated by Eve; it was consummated only when Adam sinned. Therefore it is evident, that Adam stood in a public character as *our* representative, and the head of the covenant. The close of this verse is conclusive. “So death passed upon all men, for that all have sinned.” Now, let me render this obscure version literally. It runs thus:—“So death passed upon all men through him, in whom all have sinned.”*

Verse 13. “For unto the law, sin was in the world: but sin is not imputed where there is no law.”

That is, unto the time of the law, given to Moses at Mount Sinai, sin and its penalty, death, were in the world, raging over all men. Hence, previous to the law of Sinai, there was a law universally binding on all men; and also broken by all men universally; otherwise all men would not have died, even infants. But, there was no other law, nor covenant, binding on all men, but the covenant of works; nor sinned against by all men, but the covenant in Adam. And therefore, it is clear that Adam was our covenant head, and in him we all sinned, and fell.

Verse 14. “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.”

* So the Greek preposition *ἐν* is rendered in Mark ii. 4. “The bed in which, *ἐφ’ ᾧ*, the palsied man was laid.

That all men died from Adam to Moses, is admitted. And the reason is assigned,—“for all have sinned.” But, here is the point of the Apostle’s argument. Death reigned not only over adults, who had sinned actually ; but also over those who had not sinned after the similitude of Adam’s transgression,—that is, over infants, who had not, after the similitude of Adam’s transgression, sinned personally, and in deed. But sin, with its consequences, is not imputed to infants where there is no law. Hence, it follows, that there is a law binding upon infants ; and that law, moreover, must have been broken by infants, else they could not have incurred the penalty of death. But every one will admit that this penalty could not have been incurred by infants by their own *personal* deeds. The little infant never committed an actual sin. Hence, they sinned in Adam, their representative. This must be admitted, or it must be affirmed that God’s spotless justice punishes pure, innocent, and sinless infants with the curse of death. For, “the wages of sin is death.”

Moreover, Adam is here styled “the figure,” or type of Christ, who “was to come.” But Christ was the head of the covenant of grace, and the substitute, or representative of his people. Isaiah xlii. 6. “I will give thee for a covenant to the people :” “he is the mediator of a better covenant :” and hence “he was a sin offering FOR US ;” and ransomed us by dying in our stead. Isaiah liii. This is the only conceivable point in which Adam can be a type of Christ. Therefore Adam must have been the head of the covenant of works, and the representative of all his children by ordinary generation. As certainly, therefore, as we are made savingly alive by Christ, were we involved in death by Adam. Hence, Adam did as certainly represent all his family in his covenant, as Christ did all his family in his covenant of grace.

Ver. 15. “Through the offence of one, many are dead.”

Now, as death comes only by sin ; and as “many” died through the offence of the one man Adam, it is quite manifest that the many who died in Adam must have sinned in him. Hence, the covenant was made with him in the name of “the many” who make up his family. And, to leave no obscurity on this point, the Apostle repeats and accumulates the evidence until the proof is absolute demonstration. “The judgment was by *one* to condemnation.” “By one man’s offence death reigned by one.” In what language could the truth be more infallibly before us than this,—that death reigned, that is, pervaded all men by its dominion and sway : and this not by the offence of each one ; but by *one man’s* offence ; even by this one man did it reign. And it deserves notice that Paul used a word that settles the point at once. “By one man’s disobedience many were *made* sinners.” That is, they were legally constituted, sinners : by law and equity they were declared and made sinners. But they must have been legally in Adam, and must have sinned against law in him : otherwise they could, by no act of law, or justice, have been legally made and declared to be sinners, by the *one* man’s disobedience.

Let me urge on your attention that impressive passage in 1 Cor. xv. 22. “In Adam all die :” that is, *by* Adam all die,” for so is the word rendered in Luke iv. 1. Christ was led *by* the Spirit. Even so, all die by Adam as the cause. Now, I recur to the principle, that “death is the wages of sin :” and where no sin is, there can be no death : and wherever death is, there is sin. But all of us die in Adam ; it is most manifest then we all sinned in Adam. And if we all sinned in him, of course we must have been duly represented by him as our common father, and federal head in the covenant.

Hence, there is an irresistible force in the argument taken from the death of infants. Let me direct your attention to this affecting appeal to our hearts on this important

doctrine. You must have seen a sweet smiling babe on its mother's bosom. In a certain sense, it is "*an innocent.*" It has never committed a sin actually, in deed, in word, or in thought. It has never trespassed by voluntary action: Now, if there were no other sin than that which consists in *voluntary action* ; then, reason, philosophy, and the Bible proclaim, that it is a thing as impossible that that infant could suffer, or die, as it is a thing impossible that God can act unjustly ! For justice can never allow the innocent to suffer, in any case. But, here are facts that overturn specious theories. See that little one, "*innocent,*" as it regards voluntary actual sin, now suffering excruciating pain. It moans, it weeps, it is in an agony of convulsion. Can an angel weep ? Can a pure and spotless being deserve to suffer such pain and agony ? This is not all, it dies in the midst of its severest pains. Again, I recur to *first* principles. Sorrows, pains, and death are the wages of sin. They are not blessings. They never can be called blessings. God may, and does snatch the sufferer out of them, and bring the agonized babe home to heaven. But still, disease, and agonies, and death are in themselves purely curses, and that, too, of the severest kind. Now, the justice of God will never permit the purely innocent to suffer, or die. It is absolutely impossible, inasmuch as God cannot deny himself. "*The soul that sinneth, it shall die.*" Of course, the soul that never sinned can never die. Now, bring these two points into contact :—"the wages of sin is death :"
and, the infant actually suffers agonizing pains, and death. Either, then, there is another kind of sin of which infants are guilty,—besides *actual and voluntary deed* ; or else, God, in infinite justice, inflicts the most dreadful punishment on infants who are pure and spotless. But, this is impossible. Hence, infants are guilty of some kind of sin. But there is no other than that of our sin in Adam ; that is, original sin. Hence the certainty of the fact of ori-

ginal sin, is just as strong, and as conclusive as is the fact of the death of infants. If we deny original sin, we leave unaccounted for, one of the most striking and painful moral phenomena in the existing history of our species. But our exposition accounts for it on the justest, and most rational principles.

It is, in fact, founded on the universally recognized principles of human intercourse, and mercantile transactions. An example or two will explain this.

A merchant has his accredited agent in a foreign city. This is his *federal* representative. He sells the shipment of goods to great advantage. Now, whose are the profits? They belong to him, as one of the firm, and all his associates whom he represented in the transaction. On what principles do the profits belong to them mutually? Just in those solid, and well-known principles, by which Adam was our agent or representative; and which we all should have reaped the glorious reward of his obedience had he been faithful, as he might have been.

But, reverse the case. The agent happens to come to a bad market; he loses not only the whole amount with which he was entrusted; but he incurs a ruinous debt. Now, whose is that loss? Whose is that ruinous debt? It is that of the agent, a partner in the firm, and also that of each one of his numerous partners in the concern. On what principles? Just on those by which we are involved in Adam's guilt, and consequent loss. So plainly and obviously is this great principle of the *two* covenants, and the *two* Adams', recognized in the every day transactions of civil society.

Upon the same great principle does the signature of a father to a deed and a mortgage, bind, without consent asked or given, his children, and children's children to a thousand generations: while his profligacy involves them in bodily disease, shame, and poverty, throughout all their

generations. Here is a historical illustration afforded us in divine providence. Is this just? Is it fair? Upon what principles? Just upon the same universal principle on which Adam's hand-writing, and his faithlessness, involved us all in disease, death, shame and poverty!

There is not an objection brought against this, which, if brought against these transactions in human life, would not throw every portion of society into irrecoverable confusion.

For instance: one objects, "I never gave my consent to Adam's representing me."—We have shown that Adam was not asked to give his consent. And hadst thou been present by his side, in the equality of his holiness, and perfection, thy consent never would have been asked. The perfection of man's primitive nature promptly yielded the tacit and unasked consent.

"I never gave my consent to Adam's sin: how could I sin in him without my consent?" Let me transfer this to the case of one of the descendants in the case above alluded to. Suppose a child, or remote descendant of the father alluded to, should come into court, and say—"All sin lies in voluntary action; the sin of my father cannot be *imputed* to me, when I was yet unborn. I never gave my consent to my father's profligacy: I never gave him my consent to sign that deed, and those mortgages, whereby I am diseased from his diseased body; and made poor by his squandering away his rich estates. Inasmuch, then, as I never gave my signature nor consent, I demand back those valuable inheritances lost by him, my sinning father!

Now, I leave you to conceive the answer of the court and jury. They would tenderly request the proper officer to remove the unhappy young maniac to his friends, and a proper asylum. And for what earthly reason are the objections here treated less tenderly? Is it because theolo-

gical mania is less absurd and less mischievous than civil mania ?

You say—"All sin lies in voluntary action : no man will be called, or held to account for any, but his own sin." To this I reply,—if so, on what principle of equity, law, or justice, is the little babe doomed to pains, and agony, and death ? Solve this before you glory in the resurrection of the often refuted Pelagius, from the dead !

"All sin lies in voluntary action." This is a curious truism. All sin of a certain kind, lies in voluntary action. That is, all voluntary sin is voluntary ; all actual sin, is actual sin. But, what do you call that of the infant ? "In Adam all die." What do you call that sin, which causes infants' death in Adam ? Either we die without sin : or the helpless infant, incapable of action, is guilty of voluntary sinful action ; or, there is a sin incurred in our natural and federal head, which is distinct from that of voluntary action.

Suppose an infant were to present the plea, that "all sin lies in voluntary action ;" now, I never was guilty of voluntary sin. Hence, I demand of divine justice, that I shall not die. If *all* sin lie only in voluntary action, then do infants suffer, and die without a sin, without a cause, without a reason : and therefore they die most unjustly ! I pray you stand up before your just Judge, and meet the facts of infants' death, by your bold theory !

"All sin lies in voluntary acts ;" says the merchant, whose agent has unfortunately lost all his goods, and has, moreover, incurred, officially, a ruinous debt, in London. "Now, this debt," continues he, "I will not pay. For all sin lies in voluntary action : all debt lies in personal contracting ; and I neither contracted this debt personally : nor give my consent to it personally." Let our objector follow him into a civil court, and hear whether the merchant is not made liable for his accredited agent's debts.

Then let him learn whether he has reason, and common sense on his side, to sustain the resuscitations of Pelagius' extravagances.

Yet, after all, it is not true that man does not give his consent to Adam's first sin. He does *actually* give his full and overflowing consent to it, at the earliest dawnings of reason, and mind. The early ebullitions of depravity, which drown reason, and the early dawn of the mental faculties, proclaim this actual consent to Adam's sin. And this only completes the evidence that thou gavest thy *legal* consent, in a legal way in thy representative Adam.

Finally : I have only to beg the person who objects to the doctrine of Adam's representation, and the consequences of his sin falling upon us, to consider very seriously the fatal results of his theory. The apostle establishes in Rom. v. 12—18, the doctrine of our Redeemer's representation in the covenant of grace, as distinctly, and certainly, as that of Adam in the old covenant. Now, if you deny the fact, and the correctness of the principle in the case of Adam, you must maintain the same opposition in the case of our Redeemer, in the new covenant. If it were wrong in principle, that Adam should represent you in his covenant ; it is equally wrong in principle, that our Lord Jesus Christ should be your surety, in the new covenant. If it be wrong in principle, that you should be involved in Adam's sin, without your consent ; it must be equally wrong in principle, that you should reap any benefit of our Redeemer's atonement, without your consent, given to it, at the time when he died. If it be wrong in principle, that the sin of Adam be charged on you, when it took place before you were born ; it is equally wrong in principle, that Christ's righteousness should be charged, or imputed to you, when it was wrought out before you were born. If it be wrong in principle, that any of the fruits, or consequences of Adam's sin fall on you, when, as you say, you never did,

nor could give your consent to it, at the time ; it is equally wrong in principle, that any one benefit, or smallest boon of Christ's suretyship should fall to your lot, when you never did, nor ever could give your consent to it, at the time. For, if you did not *die in Adam*, it is certain you cannot *be made alive in Christ*. If you share not in the doom of the one representative, you cannot on any honest principle, share in the grace and restoration of the other representative. If you reject Adam, and his covenant, you must, for the same reason, reject our Lord Jesus Christ, and the covenant of grace. If Adam was not your federal head ; then was not Christ your federal head and surety. If we do not inherit sin, and death in Adam, then do we not inherit grace, and eternal life in Christ ! Take these things into serious consideration. In spite of all the speculations of men, a practical decision on these points involves your everlasting destinies !

I shall here present my young reader with the following luminous exhibition of this doctrine by one of the greatest legal characters of any age ; and a most singularly learned and pious Christian. I mean Sir Mathew Hale, Lord Chief Justice of England.

“ God made man righteous, at first, and gave him a righteous law. And inasmuch as man owed an infinite subjection to the Author of his being, he owed an exact obedience to the law of his Maker.

“ Yet God was pleased to give him this law, not only as the rule of his obedience, but as a covenant of life, and of death ; wherein, 1st. Man made a stipulation for himself, and his posterity. And this was just ; for he had in him, the race of all mankind. All succeeding generations are but pieces of Adam, who had not, and could not, have their being but from him. And so it was reasonable, and just for him to contract for all his posterity. And as it was just in respect of the person contracting, it was also just in

the *manner* of the contract. The law, which was his covenant, is a just and righteous law ; a law suitable to the endowments, and powers of his nature.

“ Again, the blessedness which, by his obedience, he was to hold, was not of his own creating, or obtaining. It was the free gift of God. And it was reasonable that the Lord of this gift, might give it, in what MANNER he pleased. And it could not be unjust that the Lord who gave him this blessedness, should give it to him, under what CONDITIONS he pleased. But, he gave it to him under the most reasonable, and just condition ; namely,—an obedience to a most just, and most reasonable law, which suited with the ability, and perfection of his nature.

“ And, therefore, when, upon the breach of the covenant by man, he withdrew the blessedness from him, and his posterity, he did no more than what was most just for him to do. And, thus, we stand guilty of that sin, which our first father committed : and we are deprived of that blessedness and life, which our first father once had, and forfeited. And the privation of that blessedness and immortality is DEATH.”

QUESTIONS.

In what state was man originally made ?

Wherein does a law differ from a covenant ?

Was man placed originally under a covenant ?

What was that covenant called ? Describe it.

Detail its parties.

Was justice rendered to man, as a party in it ?

Rehearse the two points illustrating this.

Describe the condition of the covenant of works.

Detail the penalty thereof.

Was this covenant made with all mankind in Adam ?

Give some of the proofs of this.

What proof on this matter draw you from the death of infants?

Is this covenant based on novel principles, or on such as are universally received in civil society?

What illustration draw you from the practice of agency and representation in the mercantile world?

Is not the same principle in operation in every family?

"I never consented to Adam's sin,"—how answer you this?

"All sin lies in voluntary action,"—how answer you this?

Does not man, after all, give his full consent in a *twofold* way, to this sin in Adam?

What fatal consequences follow from the denial of Adam's representation, and original sin?

What was the opinion of Chief Justice Hale on this doctrine?

What are your *own* personal views, and belief on these important doctrines?—Express them fully.

MEDITATION.

I bless God for the clear light shed on the covenant of works with Adam. Herein I see my Blessed Creator's glory manifested. Unsearchable sovereignty is blended with the most unmerited goodness in this transaction. Every thing here, was manifestly in man's favour. He was made perfect, and fully capable of doing all that was required of him: and had an opportunity, on the most reasonable condition, of gaining a splendid and eternal reward, for himself, and every one of his numerous offspring. Good is the Lord, in all his ways. But, alas! Man being in honour abode not: he became as the beasts that perish.

I will sing of judgments as well as mercies, O my God. I dare not open my lips to justify man, or impugn thy purposes, O Lord! And I would mourn over man's froward-

ness and his reckless doings. Had Adam stood fast in his integrity,—as he might have done,—and procured the promised reward, not one son, or daughter of Adam would have manifested any scruple about accepting the reward, and crown for Adam's obedience.

But, inasmuch as it happens, that we are involved in guilt and misery, man dares murmur at God's dispensations. Man dares blame God's sovereignty, while we overlook his boundless goodness, and our own inexcusable apostacy ! Now, man blushes not to entertain the thought that, had he been his own representative, he would have been more successful than the innocent and perfect Adam.—I charge my soul, and all within me, to be humbled deeply in the dust before my august and adorable Creator. Thou, O Lord, didst all things well. I will not sit in judgment on thee. I dare not sit in judgment on thee, O my God ! Let every thought, and every emotion of my soul, be schooled down by thy blessed word. Oh, Lord ! what am I in thy presence ! Dare I elevate my mind, or plans, or wishes above thy law ? Dare I set up my will in opposition to thy supreme and awful will ! Purify my soul, and heart, O Lord, for the reception of thy truths. Let my inquiry simply be, what says thy law ? What says thy word on this ? And finding it in thy holy book, help me to bow down, and possess no other feeling than that of unfeigned and profound submission !

Adam I distinctly recognize as my covenant head, and most suitable representative. I could not have had a better. May I be delivered from selfishness, ignorance, and presumption in this matter. My consent was *legally* given in my true and federal head. My practical consent to Adam's apostacy, I am mortified to say, is one of the earliest and most stubborn, and persevered in exercises of my young mind. I am guilty before my Creator. I confess it, and deplore it. The sin of my nature is ever rising up in me,

and before my eyes. The fountain of pollution ceases not to pour out its streams of defilement, and death !

But, O my soul, what can I render to my God for his ineffable love, and mercy ! By Adam I fall, but by Christ I am raised into life, and hope, and glory. Bless the Lord, O my soul, for the dispensation of grace by our glorious second Adam.—For the intervention of Christ, the head of the new covenant, I will praise and bless thee, my Heavenly Father, for ever and ever !

A PRAYER.

O Lord, I adore thy divine goodness, which gave us thy primitive law, so adapted to our innocent nature, and full ability. The fulfilling of that law consisted in *love* to thee, O glorious Creator ; and in obedience to thee, to whom our souls were devoted in veneration and affection. But, I am lost in wonder, and admiration, as often as I think of thy amazing goodness, deigning to place man under a covenant. What wonderful love, and goodness, surpassing all thought ! What a divine promise ! Life everlasting, glory eternal, felicity uninterrupted, and boundless as thy own presence ! And all these secured to us, on this one befitting condition—that of loving thee, and obeying thee, O Lord God ! A task most easy, and delightful to our souls ! Oh ! what could man have wished for more, from their bountiful Creator's willing hands ?

But, oh ! what *shall* we say ; what *can* we plead before thee, O God ! Man, being in honour, abode not ; he has become as the beasts that perish. Oh injured Lord ! Oh ! insulted sovereign, how can we lift up our faces before thee ; or offer to extenuate our crime ? We have, each one of us, turned to our own sinful way. We have utterly destroyed ourselves. We have each one of us, “like Adam, transgressed the covenant ; all of us have dealt treacherously

against thee, O Lord.”* We are all estranged from the womb : we are all conceived in sin ; and brought forth in iniquity. We confess, and deplore it before thee. Not one of the human family has escaped. Had man been put by thee, O Lord, on his own personal responsibility, as the angels were by thee, some of our species had been found faithful, amid the faithless. But the universal ravages of sin, and death have proved us all involved without exception, in the one sin, and one common ruin ! O Lord, we see the undeniable—the confounding evidence of this universal apostacy, everywhere. It has torn the love of thee from every heart ; and filled us with hatred against thee. It has turned whole families against thee, oh, most sovereign Lord ! It has turned cities against thee.—Nay, the whole human family throughout the world, exhibits one undivided mass of hateful and desperate rebels, against thee. All are guilty with Adam. Every mouth must be shut ;—every face covered with confusion ; and all the world become guilty and subject to thy judgments, O God !

But, O Lord, blessed be thy name, thou openest a door of hope for us in the valley of trouble. There is a covenant of grace, as well as a broken covenant, with the re-echoed curse. There is a SECOND ADAM, to stand up in our name, as our head, and representative. Give me grace, O Lord, to be wise for myself, and thy glory. Instead of “covering my sin, like Adam,” let me fly to my dear Redeemer, Jesus, with all the burden of my sin, and sorrows ! Instead of finding fault with thy most sovereign appointment in the constitution of the old covenant, and its results,—Oh ! let me haste to obtain reparation, and a glorious deliverance by the new covenant. Instead of fretting, and repining under the fall of Adam, and blaming man, and blaming God, help me, O Lord, to fly forthwith to the second Adam, my

* Hosea vi. 7.

head and representative, and Redeemer, in the gracious covenant. If Adam fell ; my Redeemer can never fail me ! If all is gloomy and desperate by the fall of man in Adam ; all is joy, and hope, and glory through our Lord Jesus Christ. “ Our Father who art in heaven,” &c. Amen.

CHAPTER VII.

THE CONSEQUENCES OF OUR FALL IN ADAM.

——— “I deserved it, and would bear,
My own deservings; but this will not serve:
All that I eat, or drink, or shall beget,
Is propagated curse! O voice once heard
Delightfully, increase and multiply.
Now Death to hear! For what can I increase
Or multiply, but curses on my head!
Who of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? Ill fare our ancestor impure,
For this we may thank Adam! But his thanks
Shall be the execration! So, besides
Mine own, that bide upon me, all from me
Shall with a fierce reflux, on me rebound,
On me, as on their natural centre, light
Heavy, though in their place! O fleeting joys
Of paradise, dear bought with lasting pains!”

ADAM'S LAMENT IN MILTON.

THESE consequences we are not left to conjecture. Universal experience, illumined by the light of divine truth, presses them on us with irresistible demonstration.

First. All mankind are involved in the guilt of Adam's *first sin*. This we present to you, dear youth, as the necessary conclusion from what has just been proved. I

need only add, that it is *guilt*, not the pollution of Adam's sin, that is imputed, or charged to us, in consequence of our sin in our substitute. And *guilt* means the obligation to suffer punishment of specifically the same kind, as that of Adam. That is to say—the party bound with the principal, is as strictly obligated to pay the debt incurred, as is the principal. The surety, or endorser, must suffer with the principal, who becomes a delinquent debtor. The children of Adam must suffer with their natural and federal head. The spirit of God has expressly declared this:—“In Adam all die.” “By one man sin entered into the world, and death by sin: so death passed upon all men; for *in him* all have sinned.” “By the one man's offence death reigned by one.” “By one man's disobedience many were made, that is, *legally constituted*, sinners.”

Second. All mankind sustained the forfeiture, and loss of the divine image. That is to say, we forfeited and lost our perfect knowledge, righteousness, holiness, and immortality. God had given us the first three of these traits of his image, in order that we might achieve the reward of the the last, namely, eternal life, enhanced with every blessing of the divine bounty heaped upon us, on earth, and finally in heaven. Our apostacy was high treason against the Supreme Ruler of the universe. God is necessarily just. Hence followed the utter loss of as much as his sovereignty chose to exact of all that we had forfeited. He might have exacted our natural faculties, and have made us a terror to all around us. He might have exacted our forfeited being; and annihilated the whole species, generation after generation. But he reserved us for a new course of discipline, under a gracious dispensation. He recalled from us the forfeited image of God. And, now, in giving being to each child of Adam, God sustains at once the character of Judge and Creator. As Creator, he gives us our existence; as Judge, he creates us under an absence of the

forfeited image. He does not create us sinners ; he gives us all our bodily and mental powers. But his strict justice denies us the image of God which we treacherously cast from us. The voice of Scripture unites its testimony to that of universal experience, in certifying this painful truth. "Adam begat a son *in his own likeness*, after *his image*." Hence we do no longer bear the image of God. "We bear the image of the earthy." 1 Cor. xv. 49. "The whole head is sick, and the whole heart is faint ; from the sole of the foot, even to the head, there is no soundness in it." Isai. i. 5. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him : neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. Hence "man is wretched, and miserable, and blind, and naked." In one word, "we are dead in trespasses, and in sins." And this has been the deplorable condition of man, since the hour of his apostacy from God. He is far from God ; and God is far from him. "Every imagination of the thoughts of his heart has been evil ; and only evil ; and that continually." Gen. vi. 5.

Third. The depravity of man is total, and universal.—It is *total* : for no one faculty of the soul, nor member of the body, has escaped the contamination, and moral death. It is *universal* : for no individual of the whole species, has ever been discovered, in the most distant isles, or most secluded spots, far from the haunts of guilt, and pollution, who has ever been free from the universal sin and stain ! "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL gone aside ; they are altogether become filthy ; there is none that doeth good, NO NOT ONE !" Ps. xiv. 2, 3.

Fourth. Man is involved in the guilt of innumerable actual sins. We need only open the Scriptures, to see the

appalling description of man, therein given :—"There is none righteous ; no, not one. Their inward part is very wickedness. God is not in all their thoughts. They condemn God : they say in their heart God will not require an account of them. There is no faithfulness in their mouth. Their throat is an open sepulchre : with their tongues they have used deceit : the poison of asps is under their lips : their mouth is full of cursing and bitterness : their feet are swift to shed blood : destruction and misery are in their ways !" Rom. iii. 10—19.

And, shocking as this description is, we need only study the history of our own hearts, and lives : and the history of those around us, and the history of the kingdoms of this world, to verify the dreadful truth. Universal history is just one continuous chain of testimony to these appalling facts in our moral condition. Cast your eyes even over the nations, considered the most civilized. What frauds, and treachery, and injustice ! What crimes against God, and man, perpetrated in cold blood ! What scenes of robbery, and theft, and revolting pollutions ! What scenes of murder, disgracing families, and neighbourhoods ! What bloody and revolting wars, spreading wild desolation over whole provinces, and kingdoms ! Look into the legislative assemblies. Is the fear of God there ? Has his blessed word any place there ? Look into our courts of justice. What revolting crimes are daily revealed ? What chicanery, what injustice ! Our cities are converted into so many Sodoms, and Gomorrachs ! Look into our quietest villages, and hamlets, and cottages. With what enormities is their history stained !

Now, since every sin deserves God's wrath, and heavy visitation, what must the whole amount of each man's sins deserve at the hand of divine retribution ?

Fifth. Every man is, in his natural state, actually under sentence of death. He is a condemned criminal, awaiting the opening of the prison door, to be led forth to exe-

cution. This necessarily follows from the relations which guilty man holds to divine justice. All his sins lie open to the eyes of infinite purity. The God of spotless purity cannot be indifferent to it ; and he cannot, surely, approve of it. If so, then he cannot but condemn it, and visit its terrific punishment on the guilty. Hence every unconverted man is actually under the sentence of death,—a condemned criminal ! What a mortifying and appalling consideration to the reflecting mind. And the strength of its evidence lends a terrific force to the overwhelming truth.

“Thou, O mighty God, art of purer eyes than to behold evil ; and thou canst not look on iniquity.” “The Lord is slow to anger, and great in power ; and he will not at all, acquit the wicked.” And the Judge of the quick and the dead, has added this testimony :—“He that believeth on the Son of God is not condemned : but he that believeth not, IS CONDEMNED ALREADY.” John iii. 18. And this is the first thing which the awakened conscience feels : he is condemned by law and justice.

Sixth. Every child of Adam, in his fallen state, is under the dominion, and tyranny of Satan. This is another mortifying truth of the gospel : and hence it is received by the world, with scorn, and disgust. To such an alarming extent has the too successful delusion of Satan been carried, that man has been induced to deny even the existence, and operations of the god of this world,—his own master ! 2 Cor. iv. 4. Now, this contradicts no principle of reason, or sound philosophy. It is manifest from the word of God that there are good spirits, and evil spirits, in constant intercourse with us, in their mysterious operations. These, it must be allowed, can operate as readily on each other, and on us, as do our souls on our bodies, and on the souls of others. And what these spirits, both angels and demons, can do, they are willing to do. Experience and facts confirm this. Thus far can reason and philosophy grope their

way, in this mysterious and interesting subject. But the Bible throws the fullest light of demonstration on it. I quote, at present, only what has a reference to the dominion and powers of Satan. "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8. "The prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. ii. 2. "The great dragon, the old serpent, called the devil, and Satan, deceiveth the whole world." Rev. xii. 9. "We wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12.

From these remarkable hints, it is evident that Satan, at the head of his kingdom, operates by an organized body, against Christ's kingdom: that he claims unconverted men as his subjects; that he *works in them* as his victims; that he operates as a serpent, with deep and malignant cunning, seducing men to their final undoing; and as a roaring lion, with fury and power, restrainable only by our Lord Jesus Christ. How dreadful the condition of all men, who are wholly under this dominion, and tyranny of Satan, and his hosts of demons! And yet, what a small degree of alarm does it excite among the sons of men!

Seventh. Man stands exposed to all the miseries consequent on these conditions. "God is angry with the wicked every day." His anger is nothing else than the holy displays of his purity, and justice, wielded by Almighty power against sinners. And hence, by the law of God's nature, his justice does as necessarily consume the sinner, as the raging flame does necessarily devour the dry stubble. The sweeping of the dry stubble into the roaring flames, does not more necessarily result in its being entirely consumed, than does the approach of the finally impenitent sinner to the bar of divine justice, issue in his everlasting burnings in hell! O! how deplorable is the condition of fallen man!

He is exposed to all the complicated miseries of this life ; to death itself ; and to the pains of hell for ever !

Finally :—Man is utterly helpless. He has, in his natural state, neither the will, nor the power to extricate himself from this deplorable condition. He has, it is true, all the physical and mental powers he ever had. But these are paralyzed by spiritual death. “He is dead in trespasses, and in sins.” The man that is *dead*, cannot do the smallest action of life. The soul that is *dead*, cannot do the smallest actions of holy life, until he is born again, and made alive in Jesus. His physical powers, it is true, can do physical actions. His moral powers can do moral actions, deranged, and weakened by sin though they are. But to do spiritual functions, and render holy acts of obedience to God, we must have new life, and spiritual dispositions, and capacities. To tell me that I can, by my natural powers, as an unconverted sinner, do spiritual and holy actions, is as unphilosophical, and as absurd, as it would be to persuade me that by my natural eyes, I can see spirits ; or by my hands, I can lay hold upon angels ! That fallen man has not THE WILL to extricate himself, is manifest from what our Lord says,—“Ye WILL NOT come unto me that ye may have life.” And, again ; since God assures us that “HE works in us TO WILL,” it is quite evident that we do not ourselves possess the will. And that man, in his fallen state, possesses not THE POWER, is equally evident from our Lord’s words :—“No man CAN COME TO ME, except the Father who sent me, draw him.” John vi. 44. And it is equally manifest from the passage quoted, that, inasmuch as God does work in us both TO DO, and TO WILL, we are by nature as destitute of *the ability* to act, as we are of *the will* to come unto God.

And let no man deceive you, my dear youth, in this matter. I urge this point very earnestly on your consciences. The doctrine that man, while dead in sin, does possess the

will, or the ability in himself, is as fatal, as it is unscriptural. I would shut you up under the deep conviction of your utter incapacity ; and absolute helplessness. For, just in proportion as you feel this, you will be constrained, and urged on to the use of all appointed means, to seek life, and will, and capacity from him who is the resurrection, and the life. On the contrary, did I take upon me to persuade you that you have power, and ability in yourself to turn to God, and to change your own heart, in true regeneration ; then should I be guilty of throwing you back on your own imaginary resources ; and thence impiously turning you away from your only hope, and help,—Christ Jesus ; and away from the Holy Ghost, who alone can quicken you ; and away from your Heavenly Father, who alone can “work in you both to will, and to do.” In thus holding up flattering delusions, I should have the blood of souls resting on my conscience : and I could not help hearing the cry of souls perishing under my false guidance !

QUESTIONS.

From what sources gather we the evidence of the fatal effects of Adam’s first sin upon us all ?

What is the *first* fatal consequence of our fall in Adam ?

What is imputed to us ? How prove you this ?

What is the *second* consequence ?

Wherein consisted the image of God which we lost ?

How prove you this loss ?

When God creates us, does he *make* us sinners ?

What is the *third* fatal effect of our fall ?

What is human depravity ?

Why call you it *total* ? Why *universal* ?

How prove you this ?

What is the *fourth* consequence ?

Give the proof of this from Scripture ?

Can you prove it from history, and human experience ?

What does every sin deserve ?

What is the *fifth* consequence ?

What are the *two* sources of the proof of this ?

What is the *sixth* fatal effect of the fall ?

Give the proof of this.

How does Satan exert his malice, and power on man ?

What is the *seventh* fatal effect of man's fall ?

Can man extricate himself from all these miseries ?

Give the proof of this.

What, say you, are the practical results of the belief that man has *the will*, or *the ability* in himself to remedy these evils ?

What are the practical results of the belief that man is utterly helpless in himself ?

How feel you, dear youth, under all these dreadful miseries ?

What is your own conviction, and experience as to your ability, or inability, to relieve yourself from these appalling evils ?

MEDITATION.

——“ Man disobeying,
Disloyal, breaks his fealty, and sins
Against the high supremacy of Heaven ;
Affecting Godhead, and, so losing all,
To expiate his treason, hath nought left,
But, to destruction sacred, and devote,
He with his whole posterity—must die:—
Die he, or JUSTICE must ! Unless for him
Some other able, and as willing, pay
The rigid satisfaction—death for death !”

MILTON.

I may yield a cold assent to these things, as to some mere theory in science. But this is not enough. I must feel them. My conscience must be bowed down under them ;

and overwhelmed by them. The guilty mind, by the very law of its depravity, labours to stave off the evidence of its guilt. But, its efforts are to no purpose. Beyond controversy, all of us are guilty with Adam, in his first sin. O my soul, thou canst not conceal it. I cannot persuade myself to the contrary. Should I attempt to justify myself, my whole soul, conscience, and heart, and the word of God, would rise up as witnesses against me, to condemn me.

Were I not guilty of this *first* sin, I should not, in early infancy, and childhood, have been without the image of God. I should have been joyful in perfect innocence; and exempted from every pain of mind, and body. For, the guiltless cannot suffer.—But, O my soul, how painfully have I felt the reverse of this! Instead of exemption from pain, what sorrows, and afflictions have fallen to my lot, in this vale of tears! Instead of innocence, and perfection, vanity has occupied my mind: my whole soul has been alienated from God, in wicked devices, and works.—Did I ever, in my fallen state, feel a law of holiness in me, naturally and sweetly constraining me away from vanity, to the living God; and raising in me holy aspirations, and overpowering affections to thee, My God? Oh! no, no. Cast out from thy presence; fallen, wounded, and slain, I have found my soul grovelling in the beggarly things of earth, and feeding on ashes. Have I been delighted, and charmed by God's blessed word; and have I panted after communion with thee, O God? No, no: from my earliest years have I preferred the idle imagination, and vain productions of worldly men, to the divine revelations of the Holy One. Have I steadily set the Lord before me? Have I, with unwavering love, sought his presence in every created object? Have I looked for his power, and goodness in the varied works of his creation, and providence? Have I traced his beauty and glory, with a holy enthusiasm, over the fields of his displays in his word, and in his works? No, no: I am mor-

tified at my vanity, and folly, and degradation. Dust and ashes have I preferred to the pure and ravishing pleasures of his presence ; and the beggarly elements of time, and of sense, to the intellectual joys, and imperishable glory of paradise !

Need I farther proof ? Look, my soul, into thy uniform habits, and daily acts. What mortifying proofs are here ? This feeble intellect ; this wavering judgment ; this unsettled heart, panting in the race of ambition ; and seeking after every thing,—but God only ; this polluted and deceitful conscience ; this vain and trifling imagination ; this froward will ; these roving desires ; these extravagant and unruly passions ; these sensual appetites, setting at defiance all order, law, and purity :—all proclaim my helpless and most deplorable condition ! O my God, I am ashamed and confounded before Thee. Here I throw myself in the dust at thy feet. I relinquish my pride. I accept of the punishment of mine iniquities. I feel my guilt ; and the cruel yoke of Satan's bondage crushing me. There is no help in man. I am utterly powerless. Oh ! my God, unless I am ransomed and extricated, by A SUBSTITUTE of thy own choice, even by ONE MIGHTY TO SAVE, I shall perish for ever and ever ! Lord, save me ; or, I perish !

A PRAYER.

O God, have mercy upon me, according to thy loving-kindness ; according to the *abundance* of thy tender mercies blot out all my transgressions. At the foot of thy throne, I throw me down. I cast myself over on thy mercy. I humbly confess unto thee, O Lord, that I have no merit, no sacrifice, no offering to bring before thee, by way of recompense, or satisfaction. Tears and penitential sorrows cannot atone even to human justice for sins against human laws. How can they avail to blot out the infinite claims of God's eternal justice !—I confess mine iniquities ;

and my sins are ever before me. Which way soever I be-
take myself, they stare me in the face, and cry out for jus-
tice against me. And I can frame no excuse for them. I
can conceive no apology for the least of them, which can
satisfy my own conscience. How can I then devise an ex-
cuse for them, O Lord, before thy all-seeing and most pure
eyes! I have, like Adam, transgressed the covenant; there
have I dealt treacherously with thee. But, O my God, I
will not cover my transgressions as Adam did. Nor will I
hide mine iniquity in my bosom. I would acknowledge
freely my guilt, in my wilful, and wicked apostacy, from
thee. I will not add treachery to guilt, by seeking to ex-
cuse, or even to extenuate my crimes, by offering to roll the
blame over on Adam, as he did on Eve, and as she did on
the serpent. Nor, O my God, can I venture to insinuate
that thou, my Creator, art the cause of my guiltiness, by
giving me these passions, and desires. I acknowledge
these powers, and faculties of mine to be thy rich and so-
vereign gifts. But, O Lord, it is my sin,—the fruits,
—the bitter, and deadly fruits of my own wicked apostacy
from thee, that these passions and desires have become
“wild and strong.” And when I listen to their “bewitching
voice,” and err grievously against thee, it is the fatal fruit of
the guilt of my own evil doings! Thou, O Lord, hast
made man upright, but he has sought out many inventions.
I humbly confess it, and bewail it. Behold, I was shapen
in sin; and in iniquity did my mother conceive me. I
brought a corrupt nature into the world with me; I had,
from the earliest dawn of my being, the seeds of ALL sin
in my corrupt soul; and the snares of ALL sin in my flesh;
and the deep and unwashed stain of ALL sin in both soul,
and body.

I bewail the loss of the divine image,—the fruit of my
apostacy. I lament the *total* depravity of my nature. I
am vile in thy sight. Mine iniquities have taken such a

hold of me, that I cannot look up. For, to all my *original* guilt, I have added innumerable *actual* sins ; and there is no soundness in me !

O Lord, enter not into judgment with me ; for in thy sight, no flesh living can be justified by human wisdom, or merit. Guilty, condemned, and a slave to Satan, as I am, I lift up my weeping eyes unto thee, O Lord. With thee there is forgiveness, that thou mayest be feared. Have mercy upon me, O Lord ; for thy name's sake, pardon my iniquity, for it is very great. God be merciful to me a sinner. Help, Lord, or I perish. Out of the deeps do I cry unto thee, O Lord. O Lord, hear my voice ; let thine ears be attentive to the voice of my supplications. I wait for thee, O God ; my soul doth wait. In thy word do I hope ; for, with thee there is mercy, and plenteous redemption ; and thou wilt redeem me, O my God, from all my iniquities. For, Christ Jesus came into our world, to seek and to save such poor and helpless sinners, as I am. For his sake hear me, O Lord. And let not this broken and contrite heart be despised before thee ; and glory shall be thine in Christ, for ever, and ever. “ Our Father, who art in heaven ; hallowed be thy name,” &c. Amen.

CHAPTER VIII.

OF DIVINE GRACE.

" O love divine! O mercy infinite!
O love, all height above, all depth below,
Surpassing far all knowledge, all desire,
All thought! The HOLY ONE for sinners dies!
The Lord of life for guilty rebels bleeds,
Quenches eternal fire with blood divine!
Abundant mercy! Overflowing grace!

POLLOCK.

IN view of this helpless and deplorable condition of man, *two* propositions are submitted to the attention, and faith of our young inquirers.

First: Any intervention on the part of God, on our behalf, must be wholly of free grace. Should he pluck the brand out of the devouring fire, it must be the gratuitous act of his mercy alone. Without violating his honour, he may do it: or he may *not* do it. Again, for the same reason, he may do it, in the case of some; and he may not do it, in the case of others. Surely the Almighty is not bound by any attribute of his nature, far less by any necessity, to spare guilty rebels; or receive sinners into his favour. But his throne is established in justice, and judgment. Every attribute of his nature requires that he be holy, just, and faithful in all his ways. The Scriptures are explicit on

this. "The Lord, the Lord God merciful and gracious, long-suffering, abundant in goodness, and truth; keeping mercy for thousands; forgiving iniquity, transgression, and sin, and WHO WILL BY NO MEANS, CLEAR THE GUILTY." Exod. xxxiv. 6, 7. "I will have mercy on whom I will have mercy."

And there are *two* extraordinary points in the history of his unsearchable ways, which set to rest all doubts on this matter; namely, his terrible, and unmitigated justice toward Satan, and his guilty associates; and the harmony of his justice, and mercy in man's salvation. Who can, by searching find out the *cause* of the difference of his proceedings towards these two equally guilty classes of rebels? "Even so, Father, for so it seemed good in thy sight," to do the one, and the other. No other solution can be found, than in the divine sovereignty. To attempt any other solution, is to rise up in arms against the sovereignty of Almighty God.

Second :—If ever we be saved, it must be by a SUBSTITUTE. God has "driven the man out of paradise; and he has placed cherubim, and a flaming sword, which turned every way," to keep the rebel from regaining paradise. Unless a new and living way be opened up to it, by ONE MIGHTY TO SAVE, he never can enter heaven. Three perfections guard the gate of heaven against man, exiled as he is, from paradise. Divine JUSTICE stands there; and turns his flaming sword against him for ever, unless he render satisfaction "to the uttermost" for his guilt. Divine HOLINESS stands there, and demands of him the restoration of a perfect holy human nature, before it will open the new way unto him. An unconverted man bears a hell in his own bosom. And heaven would be no heaven to him, unless he was rid of this by a renovated nature. Divine FAITHFULNESS stands there, to redeem God's pledge, that every threatening shall be fulfilled on the sinner, and the eternal law of his government sustained in all its stainless lustre.

Now, of all the delusions which beguile the sons of men, the most common, and most fatal are those which are cherished respecting God's JUSTICE. One class of men gravely imagine that "God is like themselves, and approves their sins." Another deems all sins venial, in his forbearance. And by far the most numerous class conceives him to be altogether mercy, without any rigid justice. But, it is easy to see that were this character of their God transferred to a magistrate, he would actually be deemed a monster. Yes, a magistrate all mercy, without justice would be a monster! And it is easy to see that "a God all mercy is a God unjust." And as there is no *finite* thing in God, if he be unjust, he must be *infinitely* unjust; and therefore worse than the leader of the fallen angels! Yet this horrid delusion of man is cherished by countless thousands of the species!

Connected with this, is the delusion of those who build what slender hopes they have of heaven, on the merit of their prayers, and tears, and repentance, and agonies of suffering. Yet even common sense tells us that these avail nothing in staving off the righteous exactions of even human justice, in the day when it demands the public officer to render up the criminal to the gibbet! Do the prayers, and tears, and deepest penitence, and unheard-of sufferings, in the least, mitigate human justice, or satisfy the claims of human laws! No, no! And how can these appease infinite justice, or satisfy the most holy laws of God's government?

There is a spirit of unutterable frowardness in man, which prompts him to rely on human "*merit*," and "*good works*."

In the 1st place, it is denied that thou hast in any degree, human merit, or any "*good works*" to offer to thy God. That thou hast many good works toward thy fellow men, and in the circle of thy family, I will readily admit. But,

before the infinitely pure and holy God, who cannot look upon sin, and who sees thy best deeds polluted with more guilt than merit, thou hast not one single good work ; nor any human merit which thou canst offer to HIM, without confusion and despair !

In the 2d place ; Let us suppose that thou couldst by thy *merit* and “*good works*,” find thy way into heaven ; without faith in the Redeemer’s atonement : let us suppose that thou couldst be purified by the flames of a purifying torment, or by any other way,—what would be the consequences ? Couldst thou join in the song of the ransomed, who entered heaven by the blood of Jesus ? Couldst thou celebrate the Father’s love ? Couldst thou crown Jesus, Lord of all, as the loud chorus re-echoed from every lip, “Worthy is the Lamb to receive glory and honour, who has redeemed us by his own blood !” No ; if thou speakest truth in heaven, thou would tell God that thou art *not* indebted to his love ; and that of the Redeemer ; that thou hast reached glory in heaven, without his atonement, or intercession ! What would be the consequence ? Why, none of the ransomed would come near thee. None of the angels would cast a look of love on thee. They would visit thee with withering looks of indignation. Nay, either thou,—or the Lord Jesus Christ behoved to leave the glorious assembly of heaven ! Thou canst not dwell where he sheds forth the glory of his redeeming love !

But, were man gravely to set himself to work out his own heaven, after the manner in which some indulge their slender hopes of it, he behoved to accomplish the following absolute impossibilities :—

1st. He must commence the impossible work of reparation to God, by presenting himself before his Maker, in a perfectly holy human nature, such as that was, which man wantonly threw away, when he fell. You will admit that this must be done ; or else admit that there was no guilt in-

curred in losing the divine image. You must admit this, or else admit that you can go through with the whole work of reparation, while you are yet dead in trespasses and sins.

2d. You must enter upon an exact course of obedience to all God's laws. You must come fully up to every requirement, in every word, in every action, in every desire and thought. And this must be done without one slight deviation, without one short-coming, and without one transgression. And finally, all this must be done from your earliest infancy to your latest breath. This is a second class of impossibilities.

3d. You must meet the claims of God's justice, and give satisfaction by suffering for all past guilt. "Without shedding of blood, there is no remission." For "God will by no means, clear the guilty,"—that is, without an adequate satisfaction. Guilt is that element in sin, for which justice demands satisfaction. And the nature, and amount of this satisfaction are not to be determined by man. The lawgiver against whom the sin is committed, has the exclusive right to determine these. Now, the extent of moral evil, and its consequent punishment, are not determined from the humble character of him who commits it; but from *his* character against whom it is committed. This is founded in reason, and common sense of mankind. The aggravation of an insult offered to a private citizen, or to one private soldier by another, is very different in degree, from that offered to a magistrate sitting in judgment on the bench; or to the commander-in-chief on the field. Now, sin is committed against the infinitely High and Holy One; and it involves in it a breach of infinite obligations, to love and obey God. And let us not forget that it is an evil to which no bounds can be set. If left to itself, it waxes worse and worse by the very law of its nature. It has a self-perpetuating power in itself. It goes on, in its career, like a stone on the side of a hill of ice, ever descending

deeper and deeper, for ever. Left to itself, by God's restraining power, it careers onward to an infinity of extent, and boundless duration !

Hence a requisite satisfaction for it, must be infinite in its moral value. Its sufferings which it brings on its victims, are, from its nature, infinite ; and from its self-perpetuating power, it brings on its victims an endless duration of torments. Thou canst not, therefore, O sinner, atone for thy sin, on thy part, without necessarily suffering to an infinite extent ! But, as thou art not like One, whose humble nature was united to the Deity ; and borne up by the Deity, when he endured the pains of hell for us, thou canst not, by any means, endure at once, an infinite load of suffering laid on thee. That would instantly annihilate thee ! Hence, to render the necessary, infinite satisfaction to justice, thou behovest to suffer during an infinite space of time ; even for ever, and ever !

4th. Wert thou even like Adam, in his primitive state, and wert thou capable like him, of rendering before God, the holiest works, and an exact obedience, yet thou couldst not, even then, *merit* heaven by all thy good works. The reason is obvious. The most perfect obedience to the law of God, couldst thou even give it, would amount to nothing more than simply the poor payment of the just debt of thy obligation to God, as his creature. And the mere payment of a just debt, cannot entitle any one to the reward of a kingdom, and a crown. It was only in consequence of *the promise* of eternal life, given to Adam, in the covenant of works, by his Maker, on condition of his perfect obedience, that even *he* could have entered heaven, by his good works. Infinitely less, can any one of his sinful race *now* enter heaven by his works. For we are no longer under the covenant of works, to work out the reward of life. It has been broken. We are now under its curse. And no more, for ever, is any promise of life held up by it, under any

terms whatever. "By the deeds of the law, shall no flesh living be justified." This is the voice of God, and nothing can gainsay his decision.

QUESTIONS.

Can we have any hope of salvation, but through free grace?

Is God under any obligation to be merciful to rebels? Give the *two* proofs.

What would be the result of denying the divine sovereignty?

Can we be saved otherwise than by a substitute? The proof?

What are man's mistaken views of the divine justice?

Can God exercise mercy to the exclusion of justice?

Can repentance, sorrow, or human merits satisfy divine justice?

Can these satisfy even *human* justice for crimes?

What do men of corrupt minds, usually rely on?

Repeat the *first* proof that human merit cannot save man.

The *second* proof? Do not the claims of human merit involve blasphemy?

Were man to save himself, what must he do *first*? What next?

What in the *third* place? Is sin an *infinite* evil? Proof?

If so, what kind of a moral satisfaction can be accepted?

Can our best works, were they even perfect, save us? Proof?

State freely and fully thy own views, and feelings on all this matter?

MEDITATION.

In thy sight, what am I, O Lord? And what is any of

my father's house that thou shouldst show us such munificent grace? O height, and depth; breadth, and length of the love of God! Thou didst stoop from heaven to notice such a sinner as I am. Bless the Lord, O my soul, and all that is within me. Thou, O God, didst pass by the angels that fell. No Saviour shed a beam of hope on their darkness, and despair. On us,—who were involved, with them, in the same nature, and extent of guilt,—on us, O Lord, thou didst look in divine pity, and mercy: and thou saidst to us, live. Blessed be the God, and father of our Lord Jesus Christ, who has bestowed on us the abounding riches of his grace. Blessed be my dear Redeemer, whose love constrained him to become the channel of this love, and mercy. And blessed be the Holy Ghost, whose grace crowns my soul with every blessing. All—all is of rich, free, and sovereign grace.

And shall any one of our father's house, venture to present himself before thy awful throne, to put in a claim of *merit* on his own account? Can guilt,—can inexcusable guilt, move infinite justice to show mercy? Can vileness and pollution woo infinite purity to pity, and love? Can treason, and long-continued rebellion demand the boon of heaven's richest gifts? Oh! no. Can the violent breach of infinite obligations possess any claims on divine faithfulness to relinquish all its claims on the sinner? No, no, my God,—never can the thought be entertained by me. I adore thy justice, and acknowledge every one of its claims. I adore thy holiness, and admit all its claims. I adore thy faithfulness, and honour all its claims. I humbly bow before thee, O Lord, in the dust. I throw myself at the foot of thy throne. Mercy, O my God, mercy is all I crave. All these delusions in which the sinner wraps himself, I hate and abandon. Grace, free grace is all my hope. Not by works of righteousness can I ever find peace, and hope.

And, yet, man proudly resists this plan of free grace.

Oh! the deplorable frowardness of man! When he was placed under the covenant of works, he refused to render to God Almighty, the homage of a strict obedience, by his works. Now, that covenant being broken, and dissolved; and a dispensation of grace being introduced,—man,—perverse man, will not cast himself over on this free and unexpected grace of his Maker. In the perverseness of his spirit, he insists on returning back to the old covenant of works. He will put himself anew on his own obedience. He will return “to the flesh pots of Egypt.” He will forsake “the pillar and the cloud,” and return to the house of his bondage! He insists on it, that, guilty and helpless as he is, he be put, once more, on his trial for life by his own labours!

O Lord, it is not in man that walketh to direct his steps. Far less is it in man to conquer all the impossibilities in the way of his saving himself. I cast away all my self-righteousness. I renounce all my hopes by the law. I cast all my good deeds; and all my evil deeds together in a heap, at the foot of the cross of Christ. And I take my Lord Jesus Christ as the only hope of my soul. None but Christ! None but Christ! Receive me, O my Redeemer, for I am thine, body and soul, for ever: Amen.

PRAYER.

O Lord my God, thy love waked in my bosom my love to thee. I love thee, because thou lovedst me first. I had no claims on thee, my God. A rebel can offer no claims of mercy. Hadst thou passed me by, I should never have known thee. I should have felt only the consequences of my inexcusable rebellion. Hadst thou passed me by, I should never have had the pleasure of knowing thee, and loving thee. I should never have had the sweet pleasure of hoping in thee, and enjoying the communion of thy pre-

sence. And, oh, my God, thou mightst have passed me by, and cast me off. I could not have brought a charge against thee. I could not have impeached thy justice. Oh! love divine, and ineffable! Thou didst visit me in thy beneficent kindness. Thou didst cause thy grace to triumph in my salvation. Blessed be my heavenly Father for his love! And blessed be my Redeemer for his grace! And blessed be the Holy Ghost for his all-subduing and quickening power! I am nothing: less than nothing, and vanity. Thou, O my God, art all in all. I bow in lowliness at thy throne.—I am guilty, and miserable, and by nature dead in sins and trespasses. I relinquish my pride, and boastings. I loathe myself, and repent in dust, and ashes. Look in pity on me, O my God! Oh! deign to regard me, in thy tender mercy. I come unto thee. I cast myself humbly at thy feet, O my Redeemer. Cast me not out of thy sight. Thou art my only Saviour; my only guide, my all in all: I have no peace offering, no burned-offering, no sin-offering to bring to thee. Thou art my sin-offering, my burned offering, my altar, my all. Oh! receive me to thy bosom, my dear Redeemer. Hide me from all my enemies. I shall be for ever blessed in receiving the outpourings of thy love into my soul. I shall be ever blessed in offering thee the sacrifices of a broken and contrite heart. I shall be ever blessed in receiving the communion of thy grace. I shall be ever blessed in rendering unto thee according to all the benefits received. Glory be to the Father, and to the Son, and to the Holy Ghost, for ever. “Our Father who art,” &c. Amen.

CHAPTER IX.

OF DIVINE GRACE DISPLAYED IN SUBSTITUTION.

———" Man disobeying,
Disloyal, breaks his fealty, and sins
Against the high supremacy of heaven,
Affecting Godhead, and, so losing all,
To expiate his treason hath nought left
But to destruction sacred and devote,
He with his whole posterity must die.
Die he—or JUSTICE must! Unless for him,
Some other able, and as willing, pay
The rigid satisfaction—death for death!"

POLLUX.

It has been shown, we trust, satisfactorily, that if we be saved, it must be by a SUBSTITUTE.

The denunciation uttered by God's law, and justice, is strict and rigorous: "In the day thou eatest thereof, thou shalt surely die." "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things, written in the book of the law to do them."

Now, the first and most natural construction of this, is,—that which is elsewhere expressed by our divine lawgiver,—"He will by no means clear the guilty." Law and justice must have their course. Nothing can impede it. The Most High has uttered his denunciation in the hearing of

all his intelligent creatures. "The soul that sinneth,—it shall surely die." It is impossible that inflexible truth, and Almighty power can utter one thing, and do another. He cannot deny himself. And the grand end of penalty can never be defeated, in its solemn voice of warning, and instruction to all the subjects of his empire. As certainly, therefore, as God exists, and as God rules, shall the sinner die.

But, it is a principle as certainly involved here, that this strict and awful denunciation has left room for a substitute to step into the sinner's place.

This is clearly established from the historical facts exhibited in the gospel of Christ. Had the law's rigorous denunciation, and presiding justice, from its throne, admitted of no intervention of a substitute, then no Saviour could have stepped in ; and no one promise, nor one solitary ray of truth had ever lighted up our path ; or sent over our souls, the joys of God's salvation. The existence of the Old and New Testaments ; and the voice of the Gospel uttered by them, and the joyful fact of Christ's actual intervention, have established the truth beyond gainsay,—that there was room for a substitute.

And there is no sacrifice of any one elementary truth, or principle here. Divine law, and justice **MUST** have their full unimpeded course. They *may* roll in some new and unusual course : but they *must* infallibly roll on ; and roll on, too, in their undiminished flood of glory. And so, indeed, they did, through the intervention of a **SUBSTITUTE**. And this new, and extraordinary course was adopted in perfect keeping with the primary end of penalty, and punishment.

The grand and primary end of penalty and punishment is *not* the destruction of the sinner. Punishment, we admit, does terminate in the death of the sinner. But that is the *secondary* end of punishment. The *primary* and grand

end of penal infliction, is, of course, the same as that of the penalty attached to the promulged law. Now, assuredly it cannot be said that the penalty of the law is designed *primarily*, to destroy those under its regulations. The *primary* and main end is to enforce the law, by exhibiting in a terrific manner, the consequences of disobedience ; to strike an awe into the breasts of all intelligent beings, the subjects of God's government, and thence to constrain them into a persevering, and dutiful obedience to the law-giver ; and, thence, sustain the divine government in power, and spotless glory.

This being the case, it follows of consequence, that whenever this grand end of punishment can be effectually accomplished, by visiting it upon the head of a substitute, instead of the original transgressor, it is perfectly consistent with the law's denunciation, and the justest administration of the divine government, to admit of a transfer of persons, and of punishment. And where A DIVINE SUBSTITUTE can be found, whose intervention will throw a lustre of ineffable glory around the throne of justice ; and " magnify the law and make it honourable ;" and thence, display a magnificent triumph in the spotless purity of the divine government, then the end is attained in the highest and most splendid manner ! And all the principalities, mights, and thrones of heaven ; and those distributed over all worlds are invited to admire, and adore the wisdom, and inflexible justice of the divine empire. And every holy intelligence throughout his vast dominions is, thence, bound closer than ever in love, worship, and obedience to their glorious Creator and Ruler. See Ephes. iii. 9, 10, 11.

But the Eternal Son of God is this substitute. When all the inhabitants of hell, moved by malicious sympathies, and all the pure intelligences of heaven, were in deep and awful suspense,—looking for the certain and utter destruction of our guilty species, the Lord Jesus Christ stepped

forth, and presented himself between the throne of Justice, and our trembling world. He stood forward "a messenger, an interpreter, one among a thousand, to show man His uprightness;" and to meet and honour every requirement of law: and every exaction of divine justice. "Lo! I come: I delight to do thy will, O my God!" "I will restore that which I took not away." "Deliver from going down to the pit; I have found a ransom." And accordingly, he "became a sin-offering for us, who had no sin;" to finish the transgressions, and make an end of sin.

QUESTIONS.

Can man be saved in any other way, than by a substitute?

Recite the proofs, and reasons of this doctrine.

Was not room left in the law's denunciations, for the intervention of a substitute for man?

Recite to us the proof of this.

Is not salvation by a substitute, and Redeemer perfectly consistent with all the divine attributes?

Explain this: what is the grand end of the law's penalty, and punishment?

Is not the doctrine of substitution, and satisfaction by a substitute, consistent with this doctrine of penalty, and punishment? Explain this.

Who is the substitute in the room of sinners? Give us the proof of this.

What are thy own personal views, and feelings on this?

MEDITATION.

No one of our guilty race can look up to the throne of thy justice, O Lord, without horror. Oh! how can we come before thee? Not in our own name; not in our own persons with any hope. The spiritually blind, and deaf, alone, can be indifferent in this matter. The terrors of thy

law fill me with distraction. The thunders of thy awful justice overwhelm me with horror. I cannot answer, unto thee, O Lord, for one of a thousand of my sins. In the midst of my deep distress, I heard the voice of mercy: and I wished to cling unto thee. But, as often as I cast mine eyes on thy holy and strict law, and on thy unbending and awful justice, my terrors overcame me. But the sweet voice of mercy rung in my ears. "There is room for a substitute! Law, and justice must have their full career of sweeping and unstinted vengeance. But there is room for a substitute! And the One who is mighty to save, has come, and is now drawing near!"

And I looked, and, lo! I beheld the Son of God descend. I beheld thee in our nature, dear and blessed Son of Man, our substitute, prepared with the proper sacrifice. He came forward, and stood between us, and the throne of awful justice.

The Father welcomed thee as our substitute. "This is my beloved Son, in whom I am well pleased; hear ye him." The law of God welcomed him into the field of his humiliation, and obedience. Divine justice welcomed him to the field of his sufferings, and death. Zion welcomed him as her Lord and Redeemer "Lo! this is our God, we have waited for him!"—I bid thee welcome,—welcome, dear Redeemer, to these weary and weeping eyes. Thou art my all in all. And, what enhances our salvation is this,—every perfection of the divine nature is glorified thereby; the law magnified; and the divine government made the admiration of all intelligent beings. For there never was such another degree of glory, shed forth before the eyes of all holy intelligences, as that which OUR SUBSTITUTE poured upon the throne of justice; and over all the acts of the divine government! O height, and depth; breadth, and length of the love of God. Bless the Lord, O my soul, for ever and ever.

A PRAYER.

I sought thee, O my God, in the dark hour of my terrors and distress. I was overwhelmed with conscious guilt. I was ashamed, and confounded by the vileness of sin, which was ever before me. I sought to hide myself from thy holy presence. I hurried after every new and flattering asylum. But, ah, my God, it was only the relief *from hell*, which I sought. My law-stricken, and selfish spirit knew thee not, O my God. I pressed on, in the bitterness of my soul, to regain the way that led to the tree of life. I looked within, to my own resources, to propitiate, and please thy holiness, and to draw a smile from thy throne. I brought a price in my hand, to buy what thou hast never sold. I sought to purchase what thou givest gratuitously,—even the pardon of my sin. I sought to barter what my foolish heart flattered me that I possessed, for that peace which my troubled conscience sought,—and which thy free grace bestows without money, and price. But, the more I toiled in this fruitless vanity, the more I found the way shut against my re-entrance into paradise. The more my zeal flamed on regaining the lost, the more I saw the flames of the sword of the angels which guarded the way against all access to the tree of life. The more I anxiously sought life there, the more effectually did the angel of truth convince me that death awaited every one who marched on the flaming brand of divine justice. Thy pitying mercy sought me out. When there was no hand to help me in the hour of my agonies; thou didst open mine eyes to see the mighty One,—mighty to save. I found thee, O my blessed substitute; because thou didst bring me back from all my wanderings in the cloudy and dark day. I love thee; and this was awakened by thy loving me first. I found thee because thou taughtest me first, that thou art the good shepherd who laid down his life for the sheep. And now, that I have

found thee, I will cleave to thee. I am thine,—thine wholly, thine only,—and thine for ever. Glory be to thee, O God, Father, Son, and Holy Ghost, for ever. Amen.

CHAPTER X.

OF THE COVENANT OF GRACE WITH OUR SUBSTITUTE.

“Then Thou speakest in vision to thy Holy One, and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people. I have made a covenant with my Chosen; I have sworn unto David my servant: and with my holy oil have I anointed him. My mercy will I keep for him for evermore. And my covenant shall stand fast with him.”

ETHAN : PSALM lxxxix.

WE must devoutly bear in mind, that, when we ascribe our salvation to our God, we owe an equal and undivided love to each of the three divine persons of the Godhead. When we say that the plan of our redemption was conceived in the mind of God, we must distinctly understand it of the mind of the Father, and of the Son, and of the Holy Ghost; and that too, in a degree of the most perfect equality. When we speak of the Father acting for the honour of the Godhead; and when we speak of the Son acting for the redemption of man, we do not mean to say that they acted simply, and exclusively in this personal character. In the solemn covenant transaction, the Son of God was the federal representative of his chosen: but the Father represented each of the other divine persons, as well as himself. For each of the Most Holy persons loved us equally: each of them hated, and punished sin; each of them purposed

our salvation in love and mercy, equally. The love of the Father was not *purchased*, or procured by the Son ; neither was the love of the Holy Spirit purchased. It was the love of the Father, and the love of the Son, and the love of the Holy Ghost, harmonious and one, that decreed the glorious plan. The purpose and promise of God the Father, was, therefore, equally the purpose and promise of God the Son, and of God the Spirit.

Let us most carefully bear in mind, the divine UNITY of essence of the one living and true God. Let us as carefully and devoutly bear in mind, the three divine persons existing in the unity of the essence, necessarily, and independent of man, and of the redemption of man : being necessarily the same three distinct and divine persons in the unity of the divine essence, had man never existed ; and had man never needed redemption. With this distinction, let us carefully view, by faith, each of these three adorable persons of the Godhead sustaining not only this peculiar and *essential* relation to each other, but that *official* relation which each of them has mercifully assumed for our redemption. This last is usually called their *economical* characters. It did not originate the Trinity of persons, in the unity of Godhead. This plan of mercy did not originate the eternal sonship of Christ, nor the procession of the person of the Spirit, from Father and Son. Let us bear this in mind, in order to avoid atheism on the one hand, and idolatry on the other. The everlasting God, three persons in one Deity, ever the same, independent of all creatures, and plans, whether of mercy, or of judgment, set himself forth as the God of mercy : and each of the eternal and immutable persons, by an extraordinary personal act of condescension, became an agent, each in his place, in accomplishing our redemption.

We said that God the Father, representing the three persons in the Trinity, “ chose us in Christ,” and gave us over to him in a solemn federal agreement, on the condition that

he was to lay down his life for their forfeited life. He accepted us on this condition. This is usually called **THE COVENANT OF GRACE**. This holy and mysterious transaction between the Father, and him whose name is the Branch, in the council of peace, is called **THE COVENANT OF REDEMPTION**; and that holy transaction of condescending grace, in which God enters into covenant with us, in the hour when he brings us into the bond of the covenant, and reveals Christ unto us in peace, is called **THE COVENANT OF GRACE**.

Thus, God made the everlasting covenant of redemption with the Eternal Son, in the council of peace before the foundation of the world; in which he made over the elected church of his love, to Christ, on the condition of his fulfilling all righteousness, and redeeming us by his own blood.—And God makes with us an everlasting covenant, even the covenant of grace; when by the blood of the covenant of redemption, he brings us out of a state of nature by effectual calling, renews us, justifies us, and sanctifies us.

This covenant between the Father and the Son from the ages of eternity, is very clearly set forth. “I have made a covenant with my chosen, I have sworn unto David my servant.” This was the New Testament David, which, rendered into English is, my chosen Beloved One, my servant. That Christ is here intended, is clear from the declarations that his throne was to endure for evermore; that he was God’s Holy One, on whom God laid help, as the Mighty One. Psalm lxxxix. 3, 19, 28, 29. He also is styled “the Messenger of the covenant, the Lord whom the church sought; and who was to come suddenly to his temple.” Mal. iii. 1.

Our Lord alludes to it in his intercession,—“Now, O Father, glorify me with thine own self; with that glory which I had with thee before the world was.” It cannot be sup-

posed that he prayed for that uncreated personal glory, which he had, as God, and as the eternal Son of God, which he possessed equally and independent, with his Father and the Holy Spirit. It can refer to nothing but the glory which he had as Mediator, when he stood up for us, and said, "Here am I, send me. Lo ! I come ; I delight to do thy will, O my God." The glory rested on him as the only one who *could*, and who *did* stand up as mediator. The glory rested on him, in the outgoing of his Father's love as he viewed him, and loved him as Mediator, who should honour the divine perfections, secure the honour of God's throne, open up the new and living way, through which divine mercy could flow honourably to sinners ; and they approach him as a just God and a Saviour.

In this character of Mediator "he was daily the Father's delight ; rejoicing always before him." And to show that it was not merely the infinite delight of the two persons mutually terminating on each other ; the "objects of their delight" are stated. And this demonstrates the fact of its reference to a covenant transaction between them on our behalf. Here are the words : "I was by him as one brought up with him." Thus he speaks of his eternal filiation. "I was daily his delight : rejoicing always before him : rejoicing in the habitable parts of his earth ; and my delights were with the sons of men !" Prov. viii. 30, 31.

The holy plan of redemption necessarily includes all the constituent parts of a covenant. For instance, I turn to Isaiah liii. 10, and read,—"*When thou shalt make his soul,*" —or, rendered literally,—"*If his soul make a propitiatory sacrifice.*" That is the condition pronounced by God the Father. "He shall see his spiritual seed ; and he shall reign for ever." That is the special promise. On the other hand, here is the other party, the Son of God in human nature, who is actually exhibited on the field, accepting the condition, and giving his soul, and body as a sacrifice for

us. Man could not be the covenanting party. Divine justice could admit of no such agreement with guilty rebels in arms against God. It is Messiah who stands up, and causes his voice to be heard on earth, as it was heard in the council of peace in eternity. "Lo ! I come : in the volume of the book,"—or, as Witsius justly renders the Hebrew phrase,—“in the section, and writing of the covenant, it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart.” Thus “he engaged his heart to draw near to Jehovah.” Jer. xxx. 21.

This could not be uttered by him as the Eternal Son, who, as such, owed obedience of law to none. It can be referred to Messiah alone, the Son of God in his new, and assumed character exclusively, as the Father's servant for our sakes.

This covenant is strikingly exhibited by Paul, in Romans v. 12–19. He names not a covenant, it is true ; but he does far more : he gives an ample description of it. Our Lord is presented to view as the second Adam : and he is declared to be the representative, and head of his spiritual seed, as distinctly as Adam is the head, and representative of his natural offspring. The apostle studiously exhibits the points of parallel between them. They are made to agree in all the characters, and acts of public heads, and representatives. They differ only in the widely different results of their respective covenants. “In Adam all die,” whom he represented. In Christ, grace reigns through righteousness to eternal life, in all those whom he represented. Hence, he is called appropriately,—“The surety of a better covenant.” Heb. vii. 22. This manifestly sets forth this transaction of Messiah to be a covenant. And it reveals him as the head thereof, in our behalf ; acting as surety ; engaging his heart to draw near the throne of justice for us ; and to draw us near to our God, in the covenant. He is also “the mediator of the new covenant.”

Heb. xii. 24. He stands between the Living God, and sinners condemned to death, as the only one who has the nature of God, and human nature ; and can, therefore, as PEACEMAKER, lay his hand on both parties, and mediate between them. And it is at the head of the NEW covenant that he is presented, to our exceeding joy.

It is ever NEW. It is not like the old covenant, which has been broken by the failure of one party. It is "the everlasting covenant," sealed with the blood of Jesus, who could not fail in his covenant engagements. Heb. xiii. 20. And through it, God is "the God of peace" toward us : and through our blessed surety, he seals to us the assurance thereof. "As for thee, also, by the blood of thy covenant, have I sent forth thy prisoners out of the pit, wherein is no water." And our faithful and compassionate Lord repeats this to us, as he fills us with joy and gladness. "I engage by covenant, a kingdom to you ; even as my Father hath by covenant, engaged a covenant to me." Luke xxii. 29.*

This is the everlasting covenant on which David rested with unshaken confidence, and thence enjoyed sweet peace. "It is well ordered in all things, and sure. It is all our salvation, and all our desire."

And its everlasting stability is based on the person, and finished work of Christ, as on the Rock of eternal ages ! Nothing but our Lord's fulfilling all righteousness could be the condition of the covenant of grace. Yet, there is a *condition of connection* in this covenant ; that is faith, without which we cannot partake of its purchased blessings. Rom. x. 9.

QUESTIONS.

Owest thou not equal love, and divine homage to each of the persons of the adorable Godhead ?

* This is the literal rendering of the original Greek.

Describe the love of each of the divine persons in our redemption.

Is the sonship of Christ as SON OF GOD, an *official* sonship? No.

But is not his sonship as SON OF MAN, an official sonship? Yes.

Explain the essential, and the economical relation of the three persons.

Tell us what you understand by the covenant of grace.

What is the covenant of redemption?

How is the Father's love herein manifested?

What was the council of peace? Between whom was it held? What was done in it?

Give a proof of this council of peace. Another proof? Another proof?

Does not the plan of redemption imply a covenant transaction?

Explain this fully.

Illustrate the proof of this, from Rom. v. 12, &c.

Why call you it the NEW covenant?

What said David of this covenant?

On what rests the stability of this covenant?

What are thy own views, and feelings, and experiences in view of this glorious covenant, its head, and surety?

MEDITATION.

I adore the majesty of God's work of our redemption. What a height, and depth! 'The High and Holy One stoops to pity and ransom the guilty, and perishing.—It sheds a lustre of glory on each perfection, and on each act of grace, by the TRIUNE GOD. It humbles the sinner to the dust: and prepares him for crowns of honour, and glory in heaven. It destroys the works of Satan. It restores order, and the beauties of holiness, in the vast empire of God. It peoples heaven with the countless millions of the ransomed.

—The Most High stood in no need of man, to minister to his glory, or add to his happiness. Infinite in both, from all eternity, the HOLY THREE were above the possibility of their glory and happiness being made more, or less. When, therefore, they stooped to notice, and redeem us, it was purely an act of divine goodness to restore us to happiness ; and of divine justice to restore order, and beauty in the government of his vast empire.—I adore the Father who looked on in our misery, and said, “ who shall go, and whom shall I send ? ” I raise my eyes with wonder, and admiration to the Son of God who received the kingdom from the Father’s hands, on the condition which divine love, and justice prescribed, in the everlasting covenant. I adore the Holy Spirit who engaged in this convention of peace, to present each one of all the Ransomed, in the full perfection of holiness, in body, and in soul, in heaven ! O munificent grace of our covenant keeping God !

I adore the divine faithfulness displayed in the stability of the covenant. It cannot fail on the Father’s part. “ He rests in his love, and changes not.” It cannot fail on the part of Christ. He has actually fulfilled all righteousness. He has fully complied with the terms ; he fulfilled the condition of the covenant : and now he is a priest on his throne, following up the splendid victory achieved on the cross. He has ransomed the Church with his own blood of the atonement. And, finally, I know it cannot fail on the part of the Holy Ghost. He creates us anew by his power : he creates in us all the graces,—such as faith, and repentance, and holiness, which are conditions of connection required in the everlasting covenant. And, what has been transacted in the council of peace, and on the cross, and in the new creation, in the hearts of the Ransomed, never can be revoked—never can be undone. The Triune God of the covenant cannot fail us, nor forsake us.—Oh ! the happiness of those who have the bright and consolatory evi-

dence, that the Lord has made with them the everlasting covenant. Seek this, O my soul, with longing desire, and unceasing activity. Give thyself no rest until thou hast obtained through faith, the blessed union to Christ; and the divine and growing testimony of the Holy Spirit, witnessing with my spirit, that I am safe within the family circle of God, in the new and well-ordered covenant. Amen.

PRAYER.

O Lord God of the everlasting covenant! I humbly bow down before thee. Accept the homage of my whole soul, for this divine constitution of mercy. Oh! what inexpressible condescension. Thou stoopedst down from the loftiness of thy throne to raise me—poor unworthy me—from the fearful pit. Thou deignedst to snatch me—hell deserving sinner,—from the devouring flames; and to clothe me with immortal glory. Can I ever cease to love, and adore thee? Can I ever forget that grace of my heavenly Father, which chose, and appointed the great deliverer, at the head of the covenant? Can I forget the hand of munificent grace, which chose, and appointed, and delivered the church of the Ransomed, into Christ's hands? Can I ever forget the love which prescribed to our Lord the condition of our redemption?—And can I ever forget thee, O my Blessed Redeemer, who didst glorify thy Father, in the council of peace, and wast glorified by him: who didst glorify thy Father upon earth, and wast glorified by him? With unutterable emotions of a ransomed captive, I look to the everlasting covenant. Its condition is fulfilled: and all its blessings ratified to us, by thee.—Can I ever forget thee, O Holy Spirit, who, in obedience to the engagements of pity and love, hast come down into the church, and into our hearts, according to the terms of the covenant, and art triumphantly carrying on the more glorious and enduring works, and glories of the new creation? It was thy grace,

O God, that originated the glorious scheme of redemption. It was thy grace that regulated the whole execution thereof. It was thy grace that devised the munificent results. It was rich grace that presided over the manner of consummating the work. O my God, I adore thee for what thou art in thyself. Accept the humble and sincere tribute of my love. I adore thee, O God, for all the proofs of thy watchful care ; and all thy boundless goodness triumphing in my salvation. Grace crowns us at every step of our Christian course ! Grace crowns us with triumph in our last moments ! Grace crowns us with immortal glory in heaven.—Glory be to the Father, and to the Son, and to the Holy Ghost ; as it was in the beginning ; is now, and shall be for ever, and ever, Amen.

CHAPTER XI.

OF GOD'S LOVE SELECTING US IN CHRIST OUR SUBSTITUTE.

“ For the children being not yet born, neither having done any good, or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth—as it is written, Jacob have I loved ; but Esau have I hated. For Jehovah said to Moses, I will have mercy on whom I will have mercy ; and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth ; but of God who sheweth mercy. Therefore he hath mercy on whom he will have mercy : and whom he will, he hardeneth. Thou wilt say then, to me, why doth he yet find fault ? For who hath resisted his will ? Nay, but, O man ! who art thou that repliest against God ? ”

ST. PAUL.

It is safe to reason from the reality of the *effect*, to the existence of *the purpose* of the efficient agent. It is very certain that God does exercise toward us, such rich grace and mercy, as God alone can display to our sinful race. If so, then he acts according to a fixed purpose, or plan. No one of us will venture to say that infinite wisdom acts without any fixed, or determinate purpose. To deny that he operates according to his own selected plan, would impeach his divine wisdom. It follows, that as certainly as our God redeems his people, he did purpose and resolve, in

his divine mind, to do it. The certainty of the action determines the certainty of the divine purpose. And the extent, and nature of the actions, determine precisely the extent, and nature of his holy purposes. This is what we mean by God's selecting love. He did purpose to do, in our salvation, exactly that which his grace really does.

And allow me to lead your attention to the Holy Bible, for the proof of this. I think you will admit that it is impossible to understand the following passages without believing in personal election. Rom. xi. 5. "There is a remnant according to the election of grace." Verse 7. "*The elect* hath obtained it; and *the rest* are blinded." Math. xxii. 24. "If it were possible, they shall deceive the very elect." Rom. viii. 33. "Who shall lay any thing to the charge of God's elect," &c. Rom. ix. 11, &c. "That the purpose of God according to election might stand, not of works, but of him that calleth." John xv. 16. "Ye have not chosen (elected) me, but I have chosen (elected) you." Eph. i. 4. "God hath chosen us in Christ before the foundation of the world."

It is, therefore, beyond doubt, that God hath made a choice of us. Now, a choice implies that some are left. Here I must school down my rebellious spirit to an implicit belief of God's most holy mind, and will. *Some are left*; some are not chosen. It is peremptorily expressed by the Holy Ghost in a passage just quoted. The elect has obtained it, namely, grace: but the rest are blinded. Those on whom God is pleased to have mercy, are softened into contrition and holiness: "The rest are hardened." God hardens them in no other way than he, as Lord of nature, hardens the earth by frost. The absence of melting heat is frost. He withholds his heat, the earth is hardened. He withholds his grace from wilful rebels; and he is assuredly under no obligation to give it to them. The consequence is,

they are "hardened." God leaves them to the fruit of their own evil ways.

This explains election, and removes objections against it. Had all men been equally innocent, and thence equally deserving, there would have been no room for election. All would have been equally received into God's presence in heaven.

Now, we reject, and oppose with great concern, the doctrine, that "God looked forth in his eternal mind, on all men simply as *creatures* ; and, that out of these, all equally deserving, because innocent, he did select his own, while he resolved to damn the rest, without any reference to their sin ! "He made them solely to damn them." This, I beg you, my dear youth, to bear in mind, is the extraordinary doctrine of THE ANCIENT SECT OF PREDESTINARIANS. And remember, that although this is charged on the Calvinistic evangelical churches, by ignorant or designing men, THE REFORMED CHURCHES NEVER HELD THIS DOCTRINE : THEY DO MOST SOLEMNLY REJECT IT FROM THEIR CREEDS. OUR AMERICAN CHURCHES DO MOST EARNESTLY AND SOLEMNLY REJECT IT.

Our doctrine is this. God looked forth in his eternal mind, upon our *fallen race* : he viewed us all, as sinful, guilty, and miserable, under the claims of his justice. Out of these he selected his ELECT. These he chose to life eternal. To the rest he did no injury. They would have perished at any rate. He left them to the natural and necessary consequences of their own wilful crimes. He did not make them sinners. He did not compel them to sin. They sinned voluntarily. They continued sinning and rebelling against him from the earliest dawn of reason in infancy, to their miserable exit on their death-beds. They carried out into fatal effect, the natural freedom of their own will. They would listen to no expedient of mercy,—to no

call,—to no entreaty of God's ministry ; to no striving of the Holy Spirit.

There is, we admit, a deep and awful mystery thrown over this doctrine. It is so with every other great and sublime purpose, and work of the Almighty. But, with this admission, there is no greater difficulty attending this, than other doctrines. Only admit, what is very manifest, that man, by his inexcusable rebellion, dug his own grave ; and formed his own hell. Only admit, what no rational being can deny, that the infinite and eternal God is our sovereign. Admit these, and all the difficulty is removed ; except what is created by sheer prejudice, and an erroneous education. Admit these,—and then listen to the appeal of Almighty God :—“ IS IT NOT LAWFUL FOR ME TO DO WHAT I WILL, WITH MY OWN ? IS THINE EYE EVIL BECAUSE I AM GOOD ? ” Math. xx. 15. And suppose the Deity would thus address thee, what wouldst thou say ?—“ When I doomed the fallen angels ; and reserve them in chains, under darkness, to the judgment of the great day,—who, of all my creatures, has a right to gainsay my purpose, or question my act ? Who will say unto me, ‘ What doest thou ? ’ Had I been pleased, in like manner, to doom all the human family, where is the created being, who could have claimed to rise up, and question my purpose and act ? Is thine eye evil, because I am good ? Is thine eye envious, because I have mercy upon some ; and as I choose to have mercy on whom I will ; and leave some to the bitter fruits of their own evil ways ? ”

I shall put it before my young reader, in the plainest possible manner. Here is a simple illustration of the doctrine of personal election, and that “ terrible ” doctrine called reprobation, as they are presented in our public creed.

I shall suppose that a hundred criminals, doomed to death, are in chains in our prisons. They are condemned : their crimes are atrocious. Now, have any of these persons

any *claim* on public mercy? Is the executive under positive *obligations* to save all, or the half, or even one? He certainly is not. He might refuse to interfere, and thence, leave them to the course of justice, which *demand*s their death, *as its just and inalienable right*. I shall suppose, farther, that, for state reasons, known only to himself, the executive sees fit to save eighty or ninety, out of the hundred. These he brings out; pardons, and places under proper training, in order to their being good citizens. Does he any injury to the rest? He is not *partial*. He had his own reasons for doing as he did, though we do not know them. He does them no *positive* injury. They would all, to a man, have perished, had he not interposed. Those who do perish, would have perished at any rate. Is our eye evil, and envious, because he is good? Hast thou a right to blame him as partial, because he does not surrender his will to thy gratuitous and uncalled-for interference? Darest thou murmur at him as partial, because he does not surrender up his own independence to thy inexcusable intrusion?

And, I pray you, if this doctrine of his selecting "a multitude whom no man number;" and his leaving so small a minority, to perish by their own crimes,—does open a door to bring a charge of partiality and injustice,—what, then, must be the appalling partiality, and injustice, on the part of the Judge of all, in his passing by, and leaving the *whole* of the fallen angels, without one solitary exception?—We ought to be humble and considerate in speaking of the unsearchable counsels of the Almighty.

Wilt thou say unto me, "Why doth he yet find fault? For who hath resisted his will?" This objection was swept away by the reply of St. Paul. "Nay, but, O man, who art thou, that repliest against God?"* Has the criminal a

* Rom. ix. 19, 20, 21.

right to prescribe to his judge? Has the rebel man a right to dictate to his Maker? Is it conceivable that the exercise of a sovereign right, on the part of Almighty God to pardon whom he will, can establish a right on the part of other rebels, to deprive HIM of that sovereignty; and to dictate to HIM what they require? If so, then this doctrine of the Election of free grace is no longer defensible.

I shall here notice one popular objection. It is this:—If this doctrine be true, then the man who is not chosen cannot be saved, let him do whatever he *may*, or whatever he possibly *can*.”

1st. This objection, I beg leave to reply,—is based on the false assumption, that every one knows who is an elected man; and who is *not* elected. 2d. No man *can* possibly know certainly, whether he belong to the elect, or the non-elect, until he has voluntarily sinned away the day of his visitation; and dies an obdurate impenitent sinner. Then, and not until then, can he know this fact certainly. That is to say, no person can know *certainly*, that he is a non-elect, until he is dead; and stands actually condemned at God's bar. Hence, 3d. the “reprobate” deliberately rejects all the overtures of mercy, before he spends one single thought about God's decree being *for* him, or *against* him. He deliberately rejects Christ, and persists in impenitence even to the end, and before he can know any thing about God's decree toward him. 4th. It will be found, at the judgment-seat of Christ, that not one of the finally impenitent, that is, the non-elect, ever sincerely breathed one prayer in earnestness, or ever sought, or even wished for salvation. Far less did he all in the way of duty, that could have been done by him, to obtain mercy. And it will, then, also, be made manifest that the elect alone did seek salvation in the right way, and actually did all that could be done by them, in the way of duty. Our Lord has, in fact, declared this most explicitly. “All that the Father giveth me,

shall come to me : and him that cometh to me, I will in no wise cast out." John vi. 37.—Hence, 5th. This objection,—that "the non-elect cannot be saved let him do what he *may*,"—is a merely gratuitous assumption. It is a mere theory. It never has been known to be made. It never found a place in the mind of the finally impenitent. It exists only in its projector's overheated imagination.

In the same manner we dispose of the objection, that, "as God has passed by the non-elect, no provision is made for them in the atonement of Christ."

For, we reply, 1st : that, as soon as it is *certainly* discovered that any individual is *not* elected, we shall certainly make no offer of Christ's atonement to him. Because it can never be *certainly* known by man, in this world, who are elected, and who are non-elected. And, as it is certainly known only at the bar of judgment, of course no farther overtures can be made to him.

But, 2d. We lay down these three fundamental truths of the gospel, which, beyond controversy, are true. *First* :—the atonement possesses an infinite value in itself. *Second* :—the gospel offer is free, unshackled, and unlimited to all who hear it. *Third* :—God has chosen his own people, in Christ, before the earth was made, out of the corrupt mass of sinners. These, as we shall show in the proper place, are established by the infallible testimony of the Scriptures. And if any person discovers an insuperable difficulty in them, let him pause, and reflect. The difficulty is no greater than ten thousand others in the works of nature, and divine providence. And we leave him to settle this, as well as the others, with Almighty God, his Maker.

If a man will not believe, nor act until he has solved the insuperable difficulties he encounters in nature, in philosophy, and in the gospel, he will never believe, nor act in any sphere, as a rational being, in this world ! I would draw your attention, dear youth, to the remark of that emi-

ment divine Dr. John Dick ;—"The outcry against election, as if it made God a respecter of persons, is a senseless one ; and proceeds from stupidity, or malignity. He only is a respecter of persons, who confers favours upon some, and withholds them from others, *equally deserving* : and not he, who, where none has a claim on him, disposes of his gifts in the free exercise of his power over them, which does naturally belong to him."*

And, my dear youth, I wish to place before your minds, the two views,—that of the Calvinist, and that of the Arminian, in juxta-position. And I shall leave you to decide on their respective merits, by the word of God, by sober reason, and the laws of mercy, and benevolence, to man.

First :—The Arminian makes, no doubt undesignedly, a kind of god of the human will. And the Almighty is kept in suspense from all eternity, and over all time, until HE sees which way this god of the human will shall move ; and what it shall eventually determine ! Then, upon that movement taking place, God Almighty is no longer kept in suspense. He then follows the movement of man's will : and, thence, proceeds to elect him, in consequence of man happening to elect God *first* !

But the Calvinist believes that the will of Almighty God, being eternal and infinite, never could be kept in suspense by a human will, which acts in time, merely. If God's supreme will does *not* choose us from all eternity, it follows that the divine will was inactive, and in suspense. That is, it is dependent on the creature's will.

Second :—It does not mend the matter to say that God foresaw from eternity, man's faith and obedience : and that on this foreknowledge, he elected the believers who were *about to be believers* ! If this were so, the *basis* of this certain foreknowledge must have been established either in

* Dr. John Dick's Theol. Vol. ii. p. 181. Edinb. Edit.

the divine mind : or in the will of the man whose actions were thus foreseen.—How, then, did God foresee these actions? Was it by his looking into the human mind, and will? Then it follows, that this act of the human will, being, as the Arminian says, a thing entirely contingent, it could not have been foreseen by any created being. Suppose, for instance, that it had been foreseen certainly and infallibly, it must have been certain and infallible either by God's decreeing it, and fixing it in his sovereign mind :—this the unbeliever in God's decrees rejects :—or, it must have been fixed and determined by man, himself, by his “free will.” But, how can man know, or fix a thing entirely contingent? He does not himself even know, to-day, or this hour, whether he will certainly believe, and obey God. Here is one insuperable objection which lies against this theory.

But, this is not all. It follows, from this novel philosophy, and false theology of Arminius, that God's eternal mind could not have foreseen any thing to be certain, until that eventful hour, when man, by the very act of his believing and obedience, had made it *certain to God*!

That is, we arrive, again, at the same conclusion against these impious tenets, that it exhibits the Almighty and all-wise God as retained by man in utter suspense, from all eternity, so that HE cannot select one soul, until man's first act of faith shall put an end to the divine suspense, and uncertainty! Then follows the act of a *conditional* election, put forth by a dependent deity! This doctrine, my dear youth, as you cannot but see, does undeify God Almighty, by deifying man's corrupt *will*!*

Now, my young friends, you can readily decide on a

* See President Edwards' proof of the tendency of the Arminian tenets to Atheism, in his admirable, and unanswered work, “The Inquiry into Freedom of the Human Will.” Part ii. Sect. 3, and Part iv. Sect. 12.

point so plain. One of these *three* consequences must follow :—Either man's act of electing God, must have taken place before he was born : Or, the sovereign mind of Jehovah must have been retained in doubt, and utter suspense from all eternity : Or, lastly, our doctrine of God's free and sovereign election of us, must be just, rational, and scriptural.

There is another point of importance. The pupil of Arminius would persuade you, that God has left it open to ALL men to save themselves, as all happen to be made *salvable*. All men *may*, if they select, without exception, be saved. But, to this plausible and very flattering theory, they add this fearful drawback, which annihilates the glory of all its plausibility :—namely, that God has not fixed, nor made certain, the salvation of even one single human being ! All *may*, perchance, be saved. But the salvation of not even *one* is *certainly* secured. Our salvation is thus taken out of God's hands. It is made a mere contingency of human peradventure ! This all-important matter is made, by a deceptious and flattering theory, to rest in the mere chance acts of corrupt and wavering man ! The whole church of God, its succession, and existence ; nay, the whole success of our Lord's purposes, and all-efficient atonement, are thus placed at the mercy of fallen man's corrupt and capricious will ! The WILL of man may, thus, defeat the entire purpose of God, and the grace of Christ, and the love and influences of the Holy Ghost !

But the Calvinist, resting on the ROCK OF AGES, declares, in his sublime, and truly philosophic, and Bible system, that God has infallibly decreed, and does infallibly ransom, and infallibly save his church, which is his ELECT ; consisting of countless millions ; even “ multitudes which no man can number ;” that is, as I conceive, by far, unspeakably, the majority of our race.

Bring these two points of the opposing systems together,

in contrast, and say, which of them is most consoling and Godlike. The former represents God and man in utter suspense, until the suspense is broken through by the human will dictating to the Almighty the course he has to pursue, and determining man's destiny. At the same time, it does not secure the salvation of a single soul! The latter, the Calvinistic system, exalts the Most High, placing him on his throne of uncontrollable sovereignty: displaying the richness of free grace; while it fills us with the divine assurance of the certain salvation of millions of millions, which no man can number!

We do, therefore, reject these novelties of James Hermans, as tending to dethrone the Eternal One, from his absolute supremacy over man; to make men independent of heaven; while they overwhelm the Christian with the gloom of utter uncertainty.—They bear one prominent mark of being opposed to the cross of Christ. With them, “the offence of the cross has ceased.” They are congenial to the corrupt heart: and find the applause of popularity in the ungodly world. But the pure, and uncompromising doctrines of the gospel are a stumbling-block to the self-righteous; and an object of antipathy, and disgust to the profane!

There is another remarkable opposition in them to the doctrines of the cross. They invert the divine order laid down by God. “As many as were ordained to eternal life believed.” Acts xiii. 48. This is the order fixed in the divine counsel by the declaration of the Holy Ghost. But, in the face of this, the Leyden speculator taught that,—“it is not so; but that the order in their system is this;—as many as believed were, thereby, ordained to eternal life!”

Such is the decree of God's selecting love. It is from eternity. It chose us in Christ, and gave us over to him, to be ransomed by him. “I have loved thee with an everlasting love.” Jerem. xxxi. 3. “In hope of eternal life

which God, that cannot lie, promised before the world began." Tit. 1. 2. "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began." 2 Tim. i. 9.

This decree, as we have seen, is most sovereign, and therefore, unconditional. The above testimony is complete,—“not according to our works, but according to his own purpose, and grace.”

It is immutable. “He rests in his love.” “He is Jehovah; he changes not” Zeph. iii. 17. Mal. iii. 6. All nature may sink in ruins, but “his kindness shall never depart” from his children. “The covenant of my peace shall never be removed, saith Jehovah.” Isai. liv. 10.—If he changed, it must be from some cause in himself, or to accommodate himself to the changing will of man. It cannot arise from the first. For if he changed, it must be from the same to the same, which is impossible; or from better to worse; or from worse to better; which is equally impossible. It cannot arise from the second. For, to say with the Arminian that,—“as man does change, and may of elect become reprobate; and of reprobate, elect,”—is to make the Almighty Sovereign of heaven dependent on men, and as weak and as shuffling as they!” Hear the testimony of the Spirit. “The counsel of the Lord standeth for ever.” Psal. xxxiii. 11. “Nothing shall separate us from the love of God which is in Christ Jesus our Lord.” Rom. viii. 35—39. Finally; This decree is calculated to give Jehovah all the glory; and to humble the sinner; and bring him in the lowliness of submission, to the foot of the throne of FREE GRACE.

We cleave, therefore, to the doctrines of our Lord, as taught by Luther, Calvin, and all the worthies of the Reformation; and as exhibited in the Creed of all the Reformed churches of Holland, Germany, France, Switzerland, England, Scotland, and America. They impart to us the sweet-

est of divine consolations. They pour upon our minds the joy of the full assurance of faith, and hope. The Leyden speculations are revolting to the truly spiritual soul. They are gloomy and dreary as was the side of the cloud which lowered upon the camp of the Egyptians. The pure doctrines of the cross are like the bright side of the glorious cloud. And they shed a bright and unwavering light over our pilgrimage to Canaan's mountains of glory.

QUESTIONS.

Is this doctrine sustained by reason? The proof? Is it manifest from the very nature of Almighty God? Proof? And by the explicit testimony of the Holy Scriptures?

Is it supposable that an infinitely wise Being will act without a definite purpose?

Is not "God's selecting love," just another expression for the wise plan by which he acts in grace?

Recite the proof of this from Scripture.

Your explanation of this? Give your sense of the text,—
"God's hardening the rest."

Had men been all equally deserving, could there have been any selection of grace to salvation?

Has guilty man any claims whatever upon God?

What were the sentiments of the old "Predestinarians?"

What are the true doctrines of the Reformed Churches on this point?

Have men a right to sit in judgment on the infinite mind of Jehovah, and his acts?

Is not this the only question here,—whether or not is this doctrine taught in the Bible?

Is not the opposition to this doctrine founded on irrational prejudices?

Give the plain illustration of this doctrine from the case of a hundred state prisoners.

Can you name any rational objection to this doctrine?

Name the popular objections to it.

What say you in reply to the objection, that it represents God to be partial? Did he pass by all the fallen angels? Was that partiality?

"If a man be not chosen, he cannot be saved, let him do what he may." How do you reply to this? The first reply? The second? The third? The fourth? The fifth?

"God has made no provision in the atonement for the non-elect, how can you offer Christ to him?" Refute this. Your first reply? Your second, in three fundamental doctrines?

Recite Dr. J. Dick's observations on this point.

Place Calvinism and Arminianism in contrast on this important point. What is the first point of contrast? The second?

State the blasphemy involved in this doctrine of Arminius. What are the three consequences,—one of which must be the result?

What was President Edwards' sentiment on this?

What is the conclusion arising from the doctrine of that sect, that all men are made "salvable?"

What is the Calvinistic view in opposition to this?

Is not this doctrine most liberal, consoling, and Godlike?

Is opposition to the decree of election popular with the world, which hates *spiritual* religion?

Does not the Arminian view of the decree actually reverse the divine order, in Acts xiii. 48?

What are the four attributes of this divine decree?

Is not this doctrine clearly laid down in the creeds of all the Reformed Churches?

Have you studied this doctrine with humility on your knees before God?

Express freely your views and feelings on it.

MEDITATION.

—“ They, therefore, as to right belonged,
 So were created, nor can justly accuse
 Their Maker, or their making, or their fate,
 As if predestination overruled
 Their will, disposed by absolute decree,
 Or high foreknowledge. They themselves resolved
 Their own revolt,—not I.—If I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less proved certain, unforeseen.”

MILTON.

What a sublime doctrine ! What an humbling truth !
 When I lift my eyes to the throne of God, I am overwhelmed with a sense of my guilt, and vileness. Can a child of Adam persuade himself that he has claims on the sovereign mercy of his Judge ? Can he persuade himself that, if he obtain not these claims, God is partial ? Before what law would he present his claims ? Before God's law ? That very law has its awful and unanswerable claims against him ! Will he bring his claims on God, into the court of divine justice ? That justice has put in claims against him, before which no man can stand ; and which no man can answer, without sinking into endless perdition ! Proud and daring mortal ! Canst thou dream of claims ? Possessest thou a controlling will to determine God's acts of mercy ? Enter not into judgment with us, O Lord. We cast ourselves over on thy free grace, and abounding mercy. Teach us to feel impressively that we owe every thing to the sovereignty of thy love.

Has the guilty doomed criminal a right to find fault with the human judge, if he pardon *him*, and not *another* ? Can he find room to blame him if he pardon *another*, and not *him* ? The principle of right and equity is the same in both these cases. Can the *pardon*, or the *death* of another criminal, make any alteration in the position of a condemn-

ed criminal, before the law, and the court of justice? Were a criminal to forget the guilt of his crimes, and load the supreme pardoning power with opprobrium for not pardoning him, as well as others, who would feel disposed to stand forward, to defend the impudence of guilt? And shall man, guilty and vile man, set himself in judgment on his Maker and Judge!

I rejoice to believe that the decree of God's selecting love cannot be charged with the allegation that the minority is elected, and that few are saved. It is true in our days, as it was in our Saviour's days, that "many were called and few were chosen." This, I humbly conceive, does not decide the grand final result. In the last day of the closing victory, our conquering Redeemer shall have the "great man's portion; and the strong man's spoils."* Who can suppose that the vanquished powers of hell can have more of the trophies, and spoils than the glorious conqueror? Besides the death of, perhaps, the majority of our race in infancy, who have their place in the kingdom of heaven; and the innumerable myriads, who shall pass to glory in the thousand years' reign of Christ; and the testimony of the beloved disciple, who saw, in the visions of glory, "multitudes in heaven whom no man could number,"—do all go to confirm the cheering truth that by far unspeakably, the majority will be saved.

And, in reference to the priority of choosing, can I hesitate on the question, whether the sovereign Creator has a right to choose first,—or man, the right to choose Him first? Oh! how can such a question be even agitated in the bosom of man, whose habitation is a hut of clay! Can the criminal in the dungeon cell set up a claim "to choose the governor's pity" first, and prescribe to him his course of conduct? Oh! my God, I was a vile rebel before thee.

* Isai. liii. 12.

Thou sawest me in my ruin. I knew thee not. Thou didst pity me : thou didst love me first. Thou movedst me to love thee. And, if thou hadst not loved me *first*, I never had known thee, nor loved thee !

How impenetrable the mystery of this divine decree ! No one can know his election, until he does, by his faith, penitence, and holy life, " make his calling, and thence his election, sure " to his own conscience. No man can certainly know that he is NOT elected, as long as he is in the land of the living. No man can be certainly assured of his non-election, until his impenitent and guilty soul hears his last sentence burst in thunder on his ears from the judgment-seat of God.

This secret decree of election, and non-election, cannot be any rule of my conduct. Secret things belong to God ; to us belong the things revealed. The *fact* of the decree is fully revealed to me. But, the pages of the book of life have not been opened to man, or angel. No one knows the names in the decreed, while he is on earth. But, this I know, that I am commanded peremptorily to seek the Lord while he is to be found. This I do know, that if I believe in Christ, I shall be saved. And, then, if I follow on to know the Lord in the revealed path of duty, the fruits of a holy life will witness with my spirit, that I am a child of God. And, on the contrary, if I believe not, and obey not, I, thence, have none of the fruits, and evidences of God's children. I am, thence, working out the evidence of my being a reprobate.

In the absence of the proper evidence, the anxious soul has just as good a right to suppose that he is one of the chosen, as that he is a non-elect. That is, without this legitimate, and prescribed testimony, he has no evidence on the one side, or the other. Let the troubled soul hasten then to betake himself to the Lord Jesus by a true and living faith, and break off his sins by godly penitence through

the grace of the Holy Ghost. And thus he will work out the evidence of his election by grace.

“I will have mercy on whom I will have mercy.” This disclosure of God’s will resolves all into the divine sovereignty over his guilty, and condemned subjects! This should hush every murmur into a quiet submission; and urge us on to “work out our salvation” by all the decreed means; knowing this for our assurance of success, that “God worketh in us both to WILL, and to DO of his good pleasure.”

And, let me ever bear in mind that all these means to attain the decreed end, are, every one of them also, as certainly decreed as is the grand end of the salvation of our souls. If I am elected to eternal life, I am certainly elected to faith, to repentance, to a life of holiness, to the special use of all God’s ordinances, and the diligent perseverance in all of them, to the end of my earthly course. If I take away the intervening links, I, thence, cut off the connection between the divine choice, and the final result. That is, I destroy all my hopes of election, as set forth in the gospel. I indulge in the theory of a new doctrine of election unknown in the Holy Bible.

Blessed be God for the solid basis which this immutable decree lays in Zion, for holiness, and good works. If I cultivate all the divine graces, I shall receive the consoling assurance that I am a chosen vessel. And being in this state, I am ever in the hands of my God. I feel it. I enjoy it. I rejoice in it. No enemy can prevail against me. I can never fall from the love of my God. This is an additional, and powerful stimulus to every virtue of a holy life. For I am sure of victory over Satan, the world, and the flesh, and death! Glory for ever be to the TRIUNE God, for his everlasting decree of selecting love. Amen.

A PRAYER.

O incomprehensible and sovereign majesty ! I tremble while I look up to thee. I dare not approach thee, as an absolute God. Thou art terrible in thy justice. Thou art a consuming fire to sinners. But, blessed be thy name for "the still small voice" which utters a Father's name, and our Redeemer's love, and the compassion of the Holy Ghost !

O sovereign and matchless love ! O divine and boundless mercy ! Thy compassion saw us wretched outcasts, hurrying headlong to destruction. Thou laidst thy hand on me, and carriedst me safe away from the devouring flames ! Blessed be thy eternal love to me, the chief of sinners. Surely, O Lord God, if thou hadst not chosen me to faith, to love, and holiness, and spiritual freedom of will, I never would have had a heart to love thee, nor a will to elect thee as the supreme object of my choice ! Be thou exalted over all. Let me be humbled in the dust !

To thy everlasting love, O my heavenly Father ; and to thy unbought grace, O my Redeemer ; and to thy rich and munificent mercy, O Holy Spirit ; do I owe all that I am, and all that I hope to be. Thy love, O Triune God ! begat faith, and love in me. The rod of the word smote this flinty heart of mine, and made the waters of sorrow, and penitence flow out. My love could never beget thy love ! My guilt could not awaken thy terrible justice to an act of mercy ! My vileness could not woo to me the love of thine adorable and spotless purity ! All is of free, and sovereign grace ! O love divine ! Surpassing all understanding ! O height, and depth : breadth, and length of divine love ! Without beginning ! Immutable ! Everlasting ! What am I in thy sight ! What am I to conceive it possible that I could rule thy will, or win by merit, thy everlasting love !

O my God, take me, body, and soul, and all ; and make me thine own. And, in the events of human life, may I ever remember that I am chosen in Christ to be holy and without blame before thee in love. I humbly beseech thee "to work all my works in me, and take all the honour to thy name." Cherish, and confirm my faith. Establish me in love, and divine hope : and help me to follow Christ in all things. Then shall I joyfully glorify thee by a sweet and consoling assurance that I am accepted in the Beloved ; and am adopted into thy family. And thence, through growth in grace, I shall arrive at the divine consolation, and abiding hope that I am a vessel of mercy, elected in Christ before all time. "Our Father who art in heaven," &c. Amen.

CHAPTER XII.

THE NECESSITY OF THE ATONEMENT.

——“ That when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of bulls, and goats, they may conclude
Some blood MORE PRECIOUS, must be paid for man ;
Just for unjust: that in such righteousness
To them by faith imputed, they may find
Justification toward God ; and peace
Of conscience ; which the law by ceremonies
Cannot appease, nor man the mortal part
Perform : and not performing, cannot live !”

MILTON.

WE have seen that, on the supposition that our God had purposes of mercy on us, it was only through a substitute that this mercy could flow. Now, on the certain assumption, that our substitute presented himself for us, it was indispensably necessary that he should give the requisite atonement for us. The necessity of the atonement is an all-important doctrine. It is absolutely essential to our salvation. Permit me, dear brethren, to impress on you a deep sense of its necessity.

Sin, though a debt, is not a human debt. It cannot be forgiven like a mere debt of man. It is a debt contracted against infinite justice, infinite purity, infinite power ! It

has no limit, or bounds, in turpitude and guilt. It is a debt which *will* be exacted, and *must* be paid. The passing it by, or the blotting it out, by a gratuitous act of pity, and friendship, would be an injury done to infinite justice. It would be infinitely unjust! It would be an injury, and a violence offered to infinite purity, and the divine government. It would be infinitely impious! It cannot, therefore, be done. Hence the Lord declares,—that “he will, by no means, clear the guilty.”—“Without shedding of blood, there is no remission!”

Moreover, God did from the beginning, utter the terms and penalty of his law. “In the day thou rebellest by eating the forbidden fruit, thou shalt surely die.” “The soul that sinneth, it SHALL die!”

Now, whatever God has uttered *once*, to one generation of his subjects,—that he is *always* renewing on the ears of every following generation. Whatever *moral* law he enjoins on one class of his subjects, in one age, that he is enjoining on all generations. Here are his words,—“HE WILL, BY NO MEANS, CLEAR THE GUILTY.” This, He has uttered on man’s ears since the day of Adam’s fall. This he is *now* uttering on the ears of all men. This he will utter through all time, and in all eternity. For, it is simply the voice of the MOST HOLY ONE giving an ever-living testimony to the necessary purity, and perfections of his Godhead. “HE WILL, BY NO MEANS, CLEAR THE GUILTY.” And his infinite purity, and justice do ever move on in all their acts with his infinite power. To his will in “not clearing the guilty,” his omnipotence gives an irresistible and terrific efficiency. He *cannot* pass by the guilty. The acts of his power are as distinct as the expression of his will, on this matter.

If it were possible that God should “clear the guilty,” and admit rebels to divine favour, and into heaven, without

an adequate satisfaction from us, or a substitute,—what would be the result ? Then, in that case, allow me to speak the impious supposition,—the God of eternal truth, should be always uttering what is not truth, in the face of all his subjects ! If he should clear the guilty,—then, the God of infinite holiness should be always *saying* one thing, and always *doing* another ! Should he clear the guilty, thus,—and receive the unransomed, and unsanctified soul into heaven,—then, the most faithful One should be always frowning upon the guilty, and always blessing them ! The righteous Judge would be always rewarding the wicked, and always uttering their condemnation ! The Just and pure One would be always removing every distinction between the virtuous and vicious, the holy and unholy ; and always separating them by an impassible gulph ! The King of heaven would be always placing the fallen, and unholy upon the same footing of grace and acceptance, with the unfallen and sinless in heaven : and he would be always placing an impassible barrier, high as the battlements of heaven, and deep as the bottomless pit, between them !

The Judge of all, “will, therefore, by no means clear the guilty.” Although “he is slow to anger ; he is great in power ; and will not, at all, acquit the wicked.” “He is of purer eyes than to behold evil : and he cannot look upon iniquity.” “Our God is a consuming fire.” And as necessarily as the flame consume the dry stubble, so necessarily, by the very nature of divine purity, will justice consume the sinner. Hence, “WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION.” That is to say, an atonement was absolutely, and indispensably necessary, to secure man’s salvation ; and preserve unimpaired the divine government, honour, and glory.

QUESTIONS.

Was not the atonement absolutely necessary ?

Did the admission of a substitute, set aside the necessity of the atonement ?

Can sin be blotted out by God, as a debt is by man ?
Proof. Give a text to illustrate this.

If I deny the necessity of atonement, do I not thereby abolish the penalty of the law, and the strength of the law ?
Explain, and illustrate this.

Is not that which God utters to his subjects of one generation, in like manner, uttered by God to us, and all men ?

Hence, are not the threatenings of the law's penalty still repeated on our ears, as much as ever ?

Were God to admit any one into heaven, without the law's penalty being fully honoured, would not our Holy God, in that case, be, at once condemning, and at the same time glorifying, the soul before him, in heaven ? Explain and illustrate this important doctrine.

Is not opposition to the *necessity* of the atonement to be ascribed to the mournful ignorance of God's justice, and the nature of sin ?

Explain fully your own views, and feelings on these important topics.

MEDITATION.

I call upon my soul, and all that is in me, to render what is just and right, to my God's prerogatives, and claims. I admire, and adore the very strict, and unyielding justice of my God. In his vengeance on sinners, I see his spotless purity and perfect holiness, giving efficiency to his law, and sustaining his government, unimpaired. In his terrible judgments, I see and adore his impartial justice, restoring order ; and his omnipotence subduing treason, and rebellion

in his empire. In the fearful glory of justice, I see and admire the beauty of his divine holiness. His perfect love of purity, and holiness, shines forth in his inflexible justice. The more terrible these displays are, the more do perfectly holy beings love, and adore, and honour him. None but the guilty, and the lovers of sin, and degradation, can have any other feelings toward the Just and Holy One, than those of love, admiration, and rapturous adoration !

Were man allowed to go on in crime, and die in his sin, and yet, after all, be received to the reward of heaven, without an INFINITE satisfaction, all order would be at an end ; and all peace, and security denied to the faithful and holy : and the purity of the divine government tarnished ; and its glory departed. Hence the terrible severity of God against sin is nothing more than a strong expression of his love of order, and righteous government, and his fixed purpose to grant peace, and security to the faithful and holy in all his empire. His terrible justice against the damned, exhibits the overwhelming light, and overpowering beauty of divine holiness. These strong vindications of his rights and honour throw a new and eternal glory around the throne ; and give stable security to the ransomed, and to angels, that they shall, without interruption, enjoy their rights, and happiness, and glory for ever !

No sober mind can persuade itself that all the pompous grandeur of the world's preparation ; and that of the church, for the coming of Messiah, by the solemn system of the ceremonial law, and all the predictions of Messiah's sorrows, and agonies, and death,—indicated no more than the simple mission of the Mighty One, as a *teacher* only, or as a martyr, to set us an example merely how to live, and how to die. All this he verily was. All this he verily did. But, blessed be his adorable majesty, King Messiah did immeasurably more. He was a priest on his throne.

“He redeemed us from the curse of the law ; being made a curse for us.”

God's honour will not allow the pardon of sin without satisfaction, in the same manner as man forgives a debt, without full payment. A comparison should not be mistaken for an argument. The Most High cannot sacrifice his honour, nor his justice, nor the existence of his divine government. Did he pass by the guilty without an atonement, he would sacrifice his honour, which has pronounced the penalty before all his moral subjects ; and declared that the penalty shall not be trifled with ; and that sin cannot go unpunished. He would have sacrificed, in that case, his *justice*. For God's law, and government have infinite claims,—even claims befitting the infinite majesty of Almighty God, against rebels, and their self-perpetuating crimes. To take no vengeance on sin, is to admit the sinner unpardoned, and polluted, into heaven. This would be rewarding rebellion. This would be passing by unpunished, crimes of infinite demerit. This, in fact, would be itself, an act of infinite injustice to his law, his government, and himself ! This would sacrifice justice, law, and the equity of his supreme and holy government. And for what object ? Merely to oblige thankless rebels ! Hence, Satan, and traitors would bear sway in the divine empire ! Hence, the throne of the Most Holy One would be overturned : and the rebellion of earth, and hell would triumph in the dominions of Jehovah ! This is not even supposable !

The atonement was absolutely necessary. It could in no case be dispensed with, on the supposition that our Heavenly Father purposed to save us. To deny its *necessity*, is to deny its *reality*. And with this, you take away all hope, all peace, all joy, all happiness,—nay, heaven itself, from our fondest anticipation.

But, in the fact of our Saviour's substitution,—and in the

fact of his obedience for us,—and in the fact of his sufferings, and death for us, I do see, to my perfect satisfaction, in this matter,—the brightest light of heaven's demonstration shed on this all-important doctrine. For, if the atonement was not absolutely and essentially necessary, then all this mighty preparation of the Father, and all these mighty works, and these sorrows, and this death of Messiah, were utterly in vain ! As certainly as thou wast slain, O Holy Lamb of God, so certainly hast thou met the inflexible necessity of law, and justice for me ; and hast redeemed me by thy own blood !

And in all this, behold, O my soul, the awful nature of sin, and rebellion against God. “Fools make a mock at sin.” And, thence, they see not,—they feel not, the necessity of our Lord's atonement. So do not I ; so never shall I do, O my God. I tremble,—and fall down at the foot of thy cross, O my dear and blessed Redeemer ! I am guilty,—guilty, and miserable, O my God ! I am confounded,—I am overwhelmed, with the overpowering evidences of the terrible evil of sin. My eyes behold, everywhere, the complicated sufferings, and agonies of man ! Everywhere are the varied and horrid forms of death seen : the inconceivable sorrows, and the cursed death of my Redeemer, on the cross : and the unutterable horrors of the doomed, in the bottomless pit ;—all, all proclaim that there is a boundless, an infinite evil in sin ! Oh ! my compassionate God, what would have been my deplorable condition, had Jesus not interfered in my behalf !

Here, I sit down at the foot of the cross. Here, let me learn to be crucified to the flesh, with all its lusts.

“ It was the sight of thy dear cross
That weaned my heart from earthly things ;
And taught me to esteem as dross,
The pride of fools, and pomp of kings !”

And, finally, since the atonement was absolutely necessary to open the new and living way into heaven; let my soul be deeply impressed with this abiding conviction, that if I reject this one, only, and all-sufficient atonement, I must be doomed to give a satisfaction for myself, for ever and ever, in the place of weeping, wailing, and endless despair!

PRAYER.

O God, thy law I confess to be holy and just. And in its awful light, I see my sins ever before me. I am oppressed with their guilt. They weigh me down, like a mountain. And this guilt is never stationary. Sin, when left to itself, waxes worse, and worse. And, O my God! did not thy arm arrest the progress of sin, in the world, and punish in thy wrath, the enormous guilt of rebel men, and fallen spirits, they would break up all order in thy dominion, and government. They would destroy all peace; banish all holiness in the earth; and fill thy empire with boundless and endless crimes! But, die they, or justice must! For Thou art most Holy and Almighty. I confess, O Lord, that our crimes cannot be restrained and punished, without the terrific vengeance of thy law falling on our persons. And falling on us in the exaction of a punishment due to God's government, on account of an infinite evil, we must perish for ever, and ever. And, I do confess, O most Holy and Just One, that this punishment can never,—never be set aside: And it never shall be set aside—for thou art faithful. It may be transferred, and laid upon another. And, blessed be thy name, O Lord, it has been transferred over to thee, and laid on thee, O my blessed Redeemer. What an affecting proof of the necessity of the atonement. We must die for ever,—or the honour of justice, and law, and the divine government be destroyed. O glorious expedient! O unsearchable love! Christ took our place, and stood before the majesty of the law. And being thus

constituted,—die he *must* ! The whole punishment was exacted of him to the uttermost. “IT IS FINISHED !” And he bowed his head, and gave up his spirit. And gloriously, O my Redeemer, didst thou magnify the law, and make thy justice most honourable ! O the wisdom, and love divine, and past finding out, of my heavenly Father ! O the rich grace of Jesus, who became poor that we, through his poverty, might be made rich ! O the unsearchable goodness of the Holy Ghost, whose invincible grace applies the atonement to our souls !

And, now, grant, O my God, that I may feel that all my sins have been laid on my surety ; and that they have all been taken away by him. Grant me the testimony in my spirit, that I am his, and he is mine. O grant me the sweet and abiding peace of the man who is freely justified by his blood ; and cleansed by his Spirit. May I be quickened daily, in thy holy way. May I grow in grace ; and abound in every good word, and work. Bring me up, O Blessed Spirit, to the measure of the stature of the fulness of Christ, even to the perfect man.

These, O bountiful and gracious God ! are all thy own gifts ; freely given by thy unbought love, without money and price, on our part. They are all thy gifts, purchased and secured by the blood of my Redeemer, who opened up the new and living way for justice, harmonizing with mercy, in giving gifts to rebellious man ! And I love these gifts the more for this. I rejoice in them as thy *own free gifts*. Sweet are pardon and peace to the guilty. O, how sweet these precious blessings are to my soul, coming, as they do, from thy grace ;—thy love ;—thy mercy, O my covenant God !—And, now, accept the homage of my poor heart, and the services of my life. O, accept them for his sake, who died on the tree for me ! And all the glory shall be thine in Christ Jesus, for ever : Amen.—Our Father who art in heaven, &c.

CHAPTER XIII.

OUR SUBSTITUTE,—WHAT HE MUST BE ; AND WHAT HE
MUST DO, AS OUR SURETY.

“ —Nor can this be
But by fulfilling that which thou didst want,
Obedience to the law of God imposed
On penalty of death, and suffering death,
The penalty to thy transgressions due :
And due to theirs which out of thine will grow.
So only can high justice rest appeased.
The law of God, exact, he shall fulfil,
Both by obedience, and by love, though love
Alone fulfil the law : thy punishment
He shall endure, by coming in the flesh,
To a reproachful life, and cursed death !”

MILTON.

HERE the questions arise, what must the Substitute be ; and what must he do, whom the Father will cause to draw near to him ; and who engaged his heart to approach to Jehovah ?”*

He must be One who is able, and willing to meet fully every want, and every exigency in our deplorable condition.

First :—It behoved him to be our “ near kinsman ;” “ bone of our bone, and flesh of our flesh :” a truly perfect

* Jer. xxx. 21.

human being in body and soul. Man had sinned; man is under the law. The law requires body for body, and soul for soul. No angelic being could be a substitute for us. An angel has not our nature to offer. Besides, an angel has no right to offer up, in the stead of another, that which is not his own. The substitute must not take on him the nature of spirits; but the human nature, that had sinned.

Second :—He must be a pure and spotless man, and so be *morally* able to “restore what he took not away.” He who is overwhelmed with debt, cannot be a surety to pay the debts of another. He who is himself a sinner, cannot meet the claims of justice, as a substitute for others.

Third :—The substitute must be more than a mere creature. He must be sovereign lord over his own soul, and body; so that, without robbery, he may be able to “lay down his life, and take it up again.”

You must perceive, at once, that no creature whatever, is sovereign lord over its own being. Every created being is, in virtue of his creation, the inalienable property of God. And, therefore, he has no right, nor warrant to take what is not his own, and offer it as a sacrifice unto death, for another. Such a substitution would be a positive violation of divine law, and justice. No being can be our substitute who cannot stand up before the throne of justice, and say, —“I have power to lay down my life, and I have power to take it again.” He must, therefore, be more than a creature. But every thing above a creature is God absolutely. Hence, it behoved our substitute to be God, and man in one person.

Fourth :—Our substitute must be one who can not merely take away guilt by a sacrifice, but give his divine pledge that all the ransomed shall infallibly be reinstated into that spotless purity of nature which we lost; and presented

without blemish, and perfect in the great day. Without this, his work could not be complete.

Fifth :—It behoved our substitute to be “made under the law :” and thence, to render, at the call of law and justice, the most exact and complete obedience thereto in all things. And this obedience must be in his every *action* of body, and soul, according to the requirements thereof, in perfect love to God, and man. It must be obedience in *sufferings*, and in *death* itself. By the first, the law must be “magnified and made honourable,” as holy, just, and good. By the last, the honour of the divine justice, and government must be sustained in all their purity, and honour. We have seen already, that without the shedding of man’s blood, there can be no remission of sin. God’s law and government had been violated, and wantonly insulted by rebels. God had declared in the penalty, that the rebel shall surely die. God could not say one thing, and do another in the face of all his intelligent creatures. He could not permit his justice and government to be rejected, violated, and trampled under foot. This would have been the consequence had He allowed man to go on without the execution of the penalty, even to the letter thereof. Now, as the love of God had resolved to transfer to the substitute that which behoved, otherwise, to fall on us, it follows, of course, that that substitute must be under the law in an ACTIVE and PASSIVE obedience.

Sixth :—It behoved our substitute to be the “Mighty One,” who could give a pledge, and security that the ransomed should not only have the holy nature reinstated in them, but that this holy and new heart should show the fruits of sincere obedience, and a holy life here ; and be consummated in holiness, and glory in heaven.

Lastly :—It behoved Him who is our substitute, to secure to his church a glorious emancipation from every enemy. These may be all arranged under *four* classes,—Satan, the

world, the flesh, and death. This will be the consummation of his work as Mediator. This will be the completion of our sanctification, and the beginning of our everlasting glory. Until this be done, our salvation cannot be completed. Until this be done, we cannot reign with Him in our perfected bodies, and souls, in his mansions of glory.

All this it behoved our substitute to be : and all this it behoved him to accomplish, when "he engaged his heart to approach to the Lord," on our behalf.

QUESTIONS.

Will an awakened sinner be willing to rely on any kind of a Saviour? No, when he is truly illumined.

Will not a truly awakened sinner anxiously inquire into the fulness and perfectness of Christ?

What did it behove our Redeemer to be, and to do for us? Give the general view, and explanation of this.

What behoved He to be, in the *first* place? Give the reason why he behoved to have *our* nature.

What is the *second* requisite in his official character?

The *third*? Could a mere man ransom us? Proof?

The *fourth*?

The *fifth*? Illustrate this.

The *sixth* requisite?

The *last* one? What are the four enemies of God, and man, which Christ will destroy?

Have you anxiously looked to Christ's fulness, and perfectness, as your Saviour, your only, and all-sufficient Saviour?

MEDITATION.

"For this, he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned,
As shameful and accursed, nailed to the cross,

By his own nation : slain for bringing life.
 But to the cross he nails his enemies,
 The law that is against thee, and the sins
 Of all mankind, with him there crucified,
 Never to hurt them more, who rightly trust
 In this his satisfaction."

MILTON.

God's work of our redemption is one of glory, and grandeur. It contemplated no less than the restoration to God, and the entrance into heaven, of the innumerable millions of the ransomed. It sustained the divine government; it brought forward all the divine attributes in their beauty, harmony, and glory, without a spot falling on any of them. It involved, of necessity, the overthrow of the reign of sin, and the world, and Satan, and death. What a magnificent plan of mercy !

This was to be done by *purchase*, and by *power*. Where the claims were just, and inalienable, as were those of divine justice and law,—they were to be met by a perfect satisfaction ; God being Judge. Where the claims were usurped,—as were those of Satan, the world and the flesh, they were to be exterminated by *power*.

The achievement of all this was a mighty work. And he who could leave the throne of his glory, and come into our world by the act of taking our nature into union with his divine, in one person, can be no ordinary son of Adam. He must be One "mighty to save:" One infinitely above mere humanity. He must be "a child born ;" that is, truly participating of our nature. He must be "a son given,"* —the Son of God given, and appointed to be mediator. And he—and he alone, who is the eternal Son of God by a natural, necessary, and eternal filiation, could sustain this glorious office, and achieve the mighty work. He could

* Isai. ix. 6.

not have accomplished the work, had he been one whom office had elevated to an *official* sonship. He alone could go through, unshrinking, in the mighty achievement, who, being, as the Eternal Son, “the express image of the Father’s person,”—the Father’s perfect “equal, and fellow,”—could bring into the field, an infinite worth, an infinite power, and infinite sovereignty of his own ; and thus throw an infinity of worth, and excellence, into the obedience, sufferings, and death of the son of man. He behoved to bring a *real*, and a *proper* matter of a sacrifice : that is, a true humanity, possessed of spotless holiness and perfection. He behoved to have the altar on which to offer this sacrifice to God. That is, his divine and eternal sonship, and his supreme Godhead. That altar alone can render the sacrifice, and offering of infinite value, on the part of the son of man.

O my soul, where canst thou look, in the hour of thy mental agony ? Where shall I find the Saviour and the Great One ? Where,—under what name alone, upon earth, can I find the Son of God, and the son of man, in one person,—prepared to *purchase* the church, with his own blood : and, mighty in *power* to overthrow every enemy ? Shall I look for him in the rival and contradictory schools of the philosophers ? No, no. They bear on their foreheads the sentence of their condemnation. Shall I look for him among the children of nature, who rear an idol to the dead and departed hero,—reason ? No, no. They bear on their hands, and on their foreheads the sentence of blasphemy, and death. Must I look for him in the rank of the common and mere sons of Adam,—a mere man,—a mere teacher,—a mere martyr ! What a monstrous absurdity, to think that a mere man,—a sinful man under condemnation himself, can undertake a work which none but the Great God, and Saviour can achieve ? What a manifest absurdity, that a mere man,—a mere teacher,—under condemnation himself,—can

enter the lists, and by his own power, conquer Satan, and the world, and the flesh, and death itself! Yet there are those who are led into this extravagance. "O judgment! thou art fled to brutish beasts; and men have lost their reason!"

No: no: I shall not be deceived. In my Redeemer I see the Lord Jesus Christ of Nazareth. In him I see a pure human nature, and a divine sonship. I see in him the Father's equal. "He was with God, as the eternal Son! and is God," in his divine essence. His name is "THE WONDERFUL!" In him are the most wonderful contrasts. He is the humblest and most sorrowful of men. He is the most exalted and glorious of all beings. He is the best of all friends: he is the most tremendous of all enemies!—"As for our Redeemer, the Lord of Hosts is his name." "He is the chiefest among ten thousands, and altogether lovely." And this is the only Saviour I shall ever seek, or trust in. Guide me to him, and to him alone,—O Holy Ghost, in whom my soul confides, in all things.

PRAYER.

O Lord, open mine eyes, that, being brought out of darkness, I may discern the truth. Leave me not to the natural insensibility of my heart, and utter indifference about a Saviour. Let the terrors of thy law, sent in mercy, O Lord, reach this obdurate heart, and make me afraid of the judgment. I ask not for smooth things to be prophesied to me; nor things of deceit. O Lord, let thy law send its flash of conviction into my heart, even as it proceeded from thy presence on Mount Sinai. Searcher of hearts, O hide not from me the worst of my condition. Scatter the fatal delusions which encompass a sinner's soul, and heart. Let the irresistible flash of thy law's light, reveal every hidden sin; and every idol within the lurkings, and windings of

my deceitful heart. And feeling as I ought to do, the terrible, and soul-ruining nature of sin, stir me up, O Lord, to the work of seeking the one, only, and all-sufficient Saviour.

I confess before thee that I am convinced that no one, who comes merely as a teacher, and to set an example, were he even from God, and were he even to seal his testimony with his blood, as a martyr,—can ever be my Redeemer. Lord, I believe that mere instruction brings no satisfaction to the urgent claims of thy divine law, and justice. Mere instruction from the holiest of thy prophets, on the mount of inspiration, can bring no pardon from thy throne, to my guilty soul: and no new principle to the heart, to enable me to return to thee, O Lord. “I am dead in sins and trespasses.” Mere teaching can never raise the dead. Persuasion can send no life, nor divine grace into the heart. O my God! I need more than a teacher. In my guilt and misery, I need one to stand up between the throne of justice, and me: to satisfy for the overwhelming claim against me. I need one who is the son of man, to ransom me by his own blood; and one who can add an infinite worth and merit, to his interposition on my behalf, as the Son of God. I need a Saviour of boundless compassion: and of infinite power. Such a Saviour alone can deliver from going down to the pit. Such a Saviour alone can conquer every foe, which fills my soul with distraction, and despair. O my Redeemer! reveal thyself to me as the only one who *can* stand up between the throne of the consuming fire of divine purity; and who can lay thy hand on both parties,—on God, as the Son of God; on man, as the Son of Man; and mediate peace between us. O, thou Son of God, and Son of Man! have mercy upon me. Thou only *canst* be my Saviour. Thou only *art* my Saviour. There are lords many, and gods many. I am prone to wander from thee under the strong delusions of my corrupt nature.

Great and blessed teacher ! lead me to the foot of the cross of Christ : there I see him bleed and die ; I hear his last words,—*It is finished !* Lead me to the throne of his grace in heaven. There he is a priest upon his throne. There he makes intercession for us. This is my only Saviour. And none in earth,—none in heaven, shall divide the crown with him. On thy head, blessed Redeemer ! “are many crowns.” I crown thee Lord of all, with all my heart, and with all my soul. And now, O Triune God ! accept, I humbly beseech thee, my person, and services for Jesus Christ’s sake.—“Our Father who art in heaven,” &c.

CHAPTER XIV.

THE LORD JESUS CHRIST OUR ONLY SURETY;—HE FULLY
MET ALL THE REQUISITIONS OF LAW, AND JUSTICE.

“ True image of the Father ; whether throned
In the bosom of bliss, and light of light
Conceiving ; or, remote from Heaven, inshrined
In fleshly tabernacle, and human form,—
Hail ! Son of the Highest, heir of both worlds,
Queller of Satan ! On thy glorious work
Now enter, and begin to save mankind ! ”

MILTON—PARADISE REGAINED.

EVERY thing requisite to sustain the office of our substitute is found in Christ. In him is fulfilled the prediction, on which the eyes of the church were fixed in all generations. He was “ the child born,” as well as “ the Son given : ” he is the *son of man*, born of the Virgin ; our near kinsman, “ our flesh, and our blood.” He is the only begotten *Son of God*, equal in glory, and every attribute of divinity with the Father. Hence, he was without spot, and sinless. When he assumed human nature, in mysterious union with his divine nature, it was done at the first moment of its formation, by the Holy Spirit. Hence, as it existed not a moment by itself, and apart from his divine person, it was from its earliest existence always his nature. Hence, it

was not represented by Adam, the federal head of all his descendants, by ordinary generation. It, therefore, did not sin in Adam, nor fall in him. It partook, therefore, of no original guilt, nor depravity. For the Great God, our Saviour, could not be represented by man. Accordingly he is presented to our faith as "The holy, the harmless, the undefiled, the separated from sinners; and made higher than the heavens."

Moreover, being the Son of God, by eternal filiation, and being equal with the Father, and the Holy Ghost, he is the absolute possessor, and lord of his own life, as Son of Man. Hence, "he had the power to lay down his life; and power to take it again." And being thus fully qualified as our substitute, he made his appearance in our world at the appointed time, and entered on his glorious work,—the achievement of our redemption.

First :—As our substitute, he officially presented to God the Father, a human nature of spotless purity. This was the first part of the oblation required of him. This he did when he presented himself to the Law of God, "and restored that which he took not away." Psalm lxi. 4.—This he did when he "engaged his heart to draw near to God:" and when for our sakes "he sanctified himself," and thereby set himself apart to the accomplishment of his suretyship. "Lo! I come," cried he, in the voice of love and cheering assurance,—“Lo! I come: in the volume of the book it is written of me,—I delight to do thy will, O my God: yea, thy law is within my heart.” Psalm xl. 8, 9.

Second :—He pledged his power, and honour, to restore all the ransomed to the pure and holy nature which they had lost. This he makes manifest by the word of his assurance, and from the evidence of facts. Here are his pledges. "The Lord thy God will circumcise thy heart, to love the Lord thy God, with all thy heart, and with all thy soul." "A new heart will I give you; and a new spirit will I

put within you." "The God of peace sanctify you wholly." "When he shall appear, we shall be like him." "He will change our vile body, that it may be fashioned like unto his glorious body."*

And the facts, in confirmation of this, are written in indelible characters in the heart of every soul that is *born of God*, and made a *new creature*.

Third :—He rendered a perfect obedience to God's holy law. The claims of the broken and insulted law he fully honoured and sustained. "Think not that I am come to destroy the law : I come not to destroy the law, but to fulfil." "My meat is to do the will of him that sent me ; and to finish his work." His whole soul was in this service : his whole heart was in perfect accordance with the divine will, and law. He never erred : he never faltered in the line of duty. His Father's will received his supreme, and undivided homage. His love, his zeal, and devotion in all things, were sustained in unwavering perfection to the close of his wonderful career. He never fell short in the strictest requirement. He never failed in a duty to God, or man. Every thought, every affection, every desire, every word, every prayer, every action, was precisely in place, and in due season, and came fully up to perfection of the divine law. Every principle from which the thought and action sprung, was holy ; every motive for which they were rendered up to the law, was spotless as his pure soul. His whole life was one unwavering exhibition of all holiness within, and of all the virtues without. What love, and piety, and devotion toward God ! What condescension, and compassion, and benevolence toward man ! What forbearance, and pity, and forgiveness toward enemies ! Reproach broke his heart ; while not a murmur escaped his lips.

* Deut. xxx. 6. Ezek. xxxvi. 26. 1 Thes. v. 23. 1 John iii. 2. Phil. iii. 21.

When he was reviled, he reviled not again. When the lips of rebels cursed, he pitied, and blessed. When insulted and abused by Jews and Romans, he was ever ready to display acts of good-will. When the fiery zeal of a servant of his, cut off the ear of one of his enemies, he courteously interfered, and by miraculous power healed the wound. When Jerusalem persisted in rejecting the Messiah, he wept over it. When the murderers were imbruing their hands in his blood, he cried out,—“Father, forgive them, for they know not what they are doing!” And in closing this hallowed oblation of his obedience unto death, how affecting, and instructive was his appeal in the extremity of his agonies,—“And, now, Holy Father, come I unto thee! I have glorified thee on the earth; I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO.”

And his Father set the eternal seal of his approbation on this obedience of his Son. This he did, when responding to our Lord’s solemn appeal,—“*Father, glorify thy name,*” —there came a voice in thunder from heaven, saying,—“I have both glorified it once, and I will glorify it again.” This he did, when, in the matchless agony of his sufferings, there appeared an angel from heaven strengthening him! This he did, when he burst the barrier of the tomb, and led forth the prince of life from the dead. This he did when he placed him as Mediator on the throne of supremacy, and crowned him Lord of all!—So complete, and perfect was the *active* obedience of our substitute.

Fourth :—He justified his character, as our substitute, by giving surety for the perfect obedience of all the ransomed. Let it be distinctly remembered that our Redeemer bound himself to make us an obedient, and holy people, as well as to deliver us from the curse of law, and the pains of hell. His obedience to the divine law was not designed to supersede the necessity of our obedience to God. On the contrary, it secured it. For, it is just as certain that Christ

“left us an example, that we should follow his steps,” as it is certain that “he redeemed us from the curse of the law by being made a curse for us.” It was as much the object of the Father and Son in the everlasting convention of grace, to secure our holiness, as it was to secure our escape from the wrath impending on guilty rebels. It was as certainly in the purpose of the Father in sending his Son, and of the Son in coming into our world, to secure our personal holiness, and final perfection ; as it was to ransom us from the punishment of the second death. Let us never forget, therefore, that our blessed Lord entered upon his work with the full purpose of making us holy, as well as of setting us free from death, and hell. Hence, his intercessory prayer at the brook Kidron,—“For their sakes I sanctify myself, that they also may be sanctified through the truth.” And accordingly, “he gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.” Titus ii. 14. And he presents all the ransomed at last, “holy, unblameable, and unreprouceable in the Father’s sight.” Col. i. 22.

And, in demonstration of the words of his assurance, we have the visible fruits of his power. We see around us the saints walking with him, and with each other, in the lovely beauties of holiness. And in the vast assembly of the church triumphant, we shall see the final consummation of his pledged work. Each one of the saints in heaven, on his throne, with his robe, his sceptre, and his diadem of glory, is there, in consequence of being washed, and made spotlessly holy, in the blood of the Lamb.

Fifth :—There was another branch in the great work of atonement ; and that, also, our substitute accomplished. He gave satisfaction to divine justice. We have seen that this was essentially necessary in order to complete the atonement. It was impossible that God could be *unjust*, in order to his being a Saviour. It was impossible that he

could allow law, justice, and his divine government to be trampled under foot ; and treated with mockery, and successful rebellion. It was impossible that he should pronounce the law and its penalty, and yet never visit on the head of the guilty, the appalling consequences of breaking this most holy law, and incurring this terrible penalty. It was impossible that Almighty God should be always repeating this law, and always enforcing this penalty ; and yet, at the same time, always trifling with his own faithfulness, and power.

Hence, there is a weight, and clearness of evidence with which Christ's satisfaction is brought forward in the high and holy revelations of heaven ; which is altogether unequalled. Every divine passage which alludes to him as our substitute, reveals him in the most positive and unequivocal terms, as the great *sacrificial* substitute. He is set forth before the church, as a priest,—the great high priest, standing up between the devouring fire of justice, and his church.

He had all the requisities of our high priest. He possessed the *real*, and the *proper* matter of a sacrifice in his human nature. It was *real*: he possessed human nature, complete and perfect, as Adam was in Paradise, fresh from the hand of his Maker. It was the *proper* material: it was without spot, and blameless. Moreover, being the eternal Son of God, he was, as we said before, the sovereign Lord and absolute disposer of his own life. He had the right and the power, to lay down his life ; and the right, and the power to take it up again. And his divine nature was the altar on which he laid down this pure and spotless offering of his sacrifice. And as the altar consecrated the sacrifice, and rendered it accepted ; so, the altar of our Lord's divinity consecrated his sacrifice, and made it of infinite worth before his Father, and our Father.

Being thus prepared and consecrated, he stood forth, and assumed our place before law and justice. This was done

by a judicial act of God the Judge, and the cheerful consent of the Son. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." And as he approached us in this mission,—he cried out,—“Lo ! I come,—I delight to do thy will, O my God !” And accordingly he “redeemed us from the curse of the law, being made a curse for us.” Psalm xl. 8. Gal. iv. 13.

These expressions make it manifest that there was a real exchange of persons on our behalf. The arms of divine mercy lifted us up from the terrible fires of law, and uncompromising justice ; and before them, burning in all their intensity, the Judge placed Christ. He took our place. He gave body for body, and soul for soul. “He was made under the law : he was made a curse for us.” The just was put in the place of the unjust. 1 Pet. iii. 18.

The result of this exchange of persons by substitution, was strictly and legally this : namely, A REAL TRANSFER OF OUR GUILT UPON OUR SUBSTITUTE. For, being made under the law for us ; and occupying the place of those who were bound to meet the claims of justice, our guilt was legally his, by his voluntary assumption. He assumed the debt. It was actually his. Hence, being his, in law, it was charged, or imputed unto him. The consequence was, that he was treated before the throne of impartial justice, as if he had contracted these sins, as his own debt. This all-important and peculiar gospel doctrine is clearly demonstrated from these proofs.

*First :—*We direct your attention to the Old Testament sacrifices. Nothing can be conceived more manifest than the doctrines therein set forth. There was the victim presented without spot, and blemish. There was the priest presenting the victim. There was the solemn confession of sins on the head of the victim, which had none of its own. There was, in consequence of this transfer of guilt, the stroke of death inflicted on the victim after this typical transfer. There

was the fierce fire which consumed the sacrifice on the altar ; while in one unique part of the great whole, the scape-goat filled up the measure of representation. While its mate was consumed, it was let go into the wilderness, bearing the sins of the people.

“ These were shadows of things to come,” says the Holy Spirit. These types had an antitype. And that was no less than “ the Lamb of God which taketh away the sin of the world.” The victim was put in the sinner’s place. So was our Lord. The victim suffered, but not for itself. So did our Lord die, the just for the unjust. The victim carried away the sins of the people into a land unknown. Our Lord took away our sins into the land of oblivion. So clearly were the worshippers of the ancient church taught the grand, essential, most solemn doctrines of substitution, exchange of person, transfer of guilt, and real atonement. See Heb. x. 1—19.

Second :—This is taught very clearly in the doctrines of the gospel. “ He was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and by his stripes are we healed.” “ Jehovah has laid upon him the iniquities of us all.” “ For the transgressions of my people was he stricken.” “ Thou shalt make his soul an offering for sin.” “ He himself bore our sins in his own body on the tree.” “ God made him to be sin, that is,—a sin offering for us, who knew no sin.”*

Third :—There are certain facts in our Lord’s life, and his decease, which are inexplicable on any other supposition, than those of substitution and atonement.

It is a fact, that our Lord yielded a perfect obedience to the divine law. It is a fact, that he suffered in his soul and body, the pains of hell, and the accursed death of the cross. Hear his words :—“ My soul is troubled.” “ My soul is

* Isaiah liii. 2 Cor. v. 21.

exceedingly sorrowful, even unto death." "My God, My God! why hast thou forsaken me?"

Now, beyond controversy the law had no claims on our Lord. "God manifest in the flesh" could owe no debt of obedience. But "he was made under the law." Hence, as this could not be for his own account, it must have been for us, as our substitute. Being made under the law, he did give the most cheerful, and exact obedience. This could not be without an object; and as it could not possibly be on his own personal account,—it must, of course, have been given in our name, and on our behalf.

In like manner, he owed no debt of punishment for himself. In the exact government of God, no innocent and spotless being can be subjected to punishment. But, true it is, that he did actually suffer the shameful, and most painful death of the cross, and the pains of hell itself. Hence, he must have had sin laid to his charge. For, as we have seen, a sinless being can never be subjected to punishment,—far less to the pains of hell. And, inasmuch as he had no spot, nor even stain of guilt on him, on his own account,—all his sorrows, and agonies must have been for our sins. For all his agonies, and death could not have been in vain.

This is the only solution of these phenomena in our Lord's life, and decease. Unless we admit the fact of his substitution, and his sacrificial death for us, they are utterly inexplicable; and without cause, or reason. For, as these could not have been in vain; so neither can we suppose that the pure and sinless Redeemer suffered as a sinner on his own personal account.

Such is the work of our Redeemer. And here let us notice the names by which it is made known to us.

It is the RECONCILIATION,—because it opens up a channel to divine mercy to flow to the chief of sinners; and it brings us near to God, by removing all that which kept us away from him, in a state of terror, shame, and hatred.

It is a REDEMPTION,—because it was the full payment of the ransom price of our deliverance from guilt, and captivity.

It is the SATISFACTION. Sin is a debt : the wages of sin is death. And we were held bound to pay this debt, and die the death. God's law, and truth, and justice could not allow us to be free. "Thou shalt surely die." Christ, our substitute, took our place ; he poured out his soul unto death ; and thereby made this SATISFACTION for us.

It is called Christ's RIGHTEOUSNESS,—because it came up to the full measure of a right and perfect obedience ; active and passive, to law and justice.—The word rendered *righteousness*, literally signifies JUSTICE. This is highly beautiful, and expressive. For our Redeemer's substitution, and his finished work render equal and full justice to all parties,—to law, to justice, to equity, to each of the divine attributes. And it is an act of justice to Christ, and to each of his ransomed, that they should be justified, sanctified, and glorified through his blood. It exhibits, in every point of view, the fullest, and most splendid triumph of JUSTICE, ever displayed in the divine government.

It is Christ's ATONEMENT, and PROPITIATION,—because it met, and fully answered, and honoured every claim against men. Hence, divine justice is pacified : and God is now propitious to us. The word atonement signifies in the original, A COVERING. Christ made A COVERING for us to hide us from justice, and the curse of the law. This covering is his blood. Being sprinkled, and "covered" with his blood, that is, with his atonement, the divine wrath cannot consume us. It has accepted that which our Redeemer gave for us. When the Father, as judge, sustaining the honour of law and justice, looks on us, under this "covering," he sees us covered with the righteousness of his own well beloved Son, our Redeemer. And, as his anger cannot go forth against the substitute any more, who has made

an ample and accepted atonement : so, no more can it go forth against us when under the hiding of his righteousness.

It is called Christ's **MERITS**,—because, by his blood “he obtained eternal redemption for us.” Heb. ix. 12. “He purchased the church with his own blood.” Acts xx. 28.

It is called his **SURETYSHIP**,—because it is the payment of the fatal debts due from us,—and paid by him as “the surety of the better covenant,” on our behalf.

It is Christ's **SACRIFICE AND OFFERING**,—because he offered himself up a sacrifice to satisfy divine justice. His human nature was the sacrifice required for us. His divine nature was the altar, which consecrated the whole service, and rendered it of infinite value,—as, indeed, the atonement of Christ, like every other **MORAL** work of God, must of necessity be.

Finally,—it is called **THE BLOOD OF JESUS CHRIST**. This is the most common, as well as the most solemn, and impressive name by which it is spoken of in the New Testament. And it necessarily conveys to us this strong and consolatory idea, namely,—**THE UNLIMITED PERFECTNESS** of our Lord's atonement. Because, the shedding of his blood was the closing, and highest act of his perfect obedience,—the full and complete consummation of his vicarious obedience, sufferings, and death.

And let us accept the consolation arising out of the complete evidence, and testimony of the perfection of our Lord's atonement. *First*: We have the divine approbation of the Father, given, 1st, upon the Son's public entrance upon his work, when a voice from heaven declared,—“This is my beloved Son, in whom I am well pleased.” And 2d, when, through the blood of the everlasting covenant, the Father brought him from the dead. This put the seal of heaven's high approbation : and the evidence of perfection on the atonement. And it set it before the church, and the world,

in the demonstration of his fullest approbation, and acceptance.

Second :—We have the testimony of the Son of God,—1st, when he uttered the solemn appeal to his Father,—“I have finished the work which thou gavest me to do.” 2d, when in the victory of his dying hour, he cried out,—“IT IS FINISHED!” 3d,—when in the presence of his church, he ascended from Mount Olivet through these visible heavens, into “the holy of holies, not made with hands,”—there to make continual intercession for us.

Third :—We have the testimony of the Holy Ghost. 1st,—when he came down at Pentecost, in the plenitude of his miraculous gifts, and cures. 2d,—in continuing these in the church during a long period, until Christianity was fully established in the world; and the evidence of the holy Scriptures entirely completed. 3d,—in his continuous, and uninterrupted application of the blood of Christ to sinners; in his convincing, converting, renewing, and sanctifying his people from all sin; and in guiding them to eternal glory.

Had the atonement of Christ not been perfect, and not accepted, no one of all these munificent displays of God’s love, and rich grace had ever taken place. Had the atonement of Christ not been complete, and accepted, there would have been no gospel of the grace of God; no Sabbath day; no house of worship; no solemn prayer, and praise; no ministry; no baptism; no Holy Supper of the Lord; no conversions; no salvation; no triumphant death; no christian hope; no peace; no heaven; no immortal glory for men! With the extinction of the atonement would have been quenched the Sun of Righteousness in our firmament; and with that had perished the last ray of hope, and immortality to man. Death would have been a horrid introduction to everlasting woe. And Satan and his angels would

have revelled, with infernal and horrid malignity, over the entire, and eternal ruin of the human species !

Such is the atonement of Christ. It met and honoured every legitimate claim against us.

We have not noticed, here, his delivering us from the usurped power of Satan, the world, and sin ; and from the fears, and the power of death. This he effectually does in the work of our sanctification, and by the blessed resurrection from the dead. These will be noticed in their place.

QUESTIONS.

Did Christ fulfil all the relations, and predictions recorded of him ?

Was he the *Son of Man* ? Give the proofs ?

Was he the *Son of God* ? Give the proofs ?

As our substitute, what did he *first* of all ? Explain this.

What did he next, as our substitute ? Explain this.

What did he next ? Explain, and illustrate this.

Was his obedience accepted of God ? Proof ?

What did he next, as our substitute ? Explain this.

Did Christ undertake to present us a holy people to God ? Give us the proof, and illustration of this.

Did Christ give full satisfaction to divine justice ? Enumerate the most prominent testimony to this.

Did he give a *real*, and *proper* sacrifice ? Was it *real* ? Proof ? Was it a *proper* sacrifice ? Proof ?

Was this strictly a vicarious atonement ? Proofs of this ?

Was there a real exchange of persons,—Christ for us ?

Was there, then, in consequence, a real transfer of our guilt to him ? Proofs of this important Gospel truth ?

What is the *first* proof of the vicarious atonement ?

The *second* proof ?

The *third* proof ? Rehearse these testimonies.

Did Christ owe any debt of obedience, and of punishment for himself? Your proof of this?

Can those extraordinary events in the life, sufferings, and death of Christ, be accounted for rationally, on any other principle than that of a vicarious atonement?

Rehearse the names of Christ's finished work. The *first* name? Why? The *second*? Why? The *third*? Why? The *fourth*? Why? The *fifth* name? Why? The *sixth*? Why? The *seventh* name? Why? The *eighth*? Why? The last name? Why?

Are there great consolations to distressed sinners in this? Name the *first*? The *second*? The *third*?

What would have been the consequence, had the atonement of our Redeemer not been given,—or, which is the same thing, had it not been infinitely perfect by the testimony of God? Explain this?

Express frankly your views, your feelings, your faith on this all-important doctrine.

MEDITATION.

“ Harps of eternity! begin the song.

Redeemed, and angel harps! Begin to God;

Begin the anthem ever sweet, and new;

While I extol him, holy, just, and good.

Harp! lift thy voice on high. Shout, angels, shout!

And loudest, ye redeemed! glory to God;

And to the Lamb, all glory and all praise,

Glory to God, and to the Lamb! Amen!

For ever, and for evermore. Amen!”

POLLOCK.

How august the majesty, purity, and holiness of the government of Almighty God! It is never turned out of its way by the rebellion of any created beings. The wheels of his government move straight forward. There is nothing weak,—nothing crooked,—nothing defective in the government of the Most High. Righteous art thou, O my God, in all

thy ways. No treason can flourish in thy vast empire. No guilt can escape the visitations of thy justice. No iniquity can elude thy holiness. They who broke peace in heaven, are cast out, and are doomed to everlasting punishment. Hence, I learn to fear thy terrible majesty. I tremble before thee ; and cast myself in the dust at thy feet. I am overwhelmed with the guilt of my father's family. I am crushed under my guilt of original sin. Every sin deserves the wrath and curse of infinite purity. O God ! I feel it. O God ! I confess it ! I lie down in my shame : my confusion covers me. There is no help in man !

In the hour of darkness, and overwhelming despair, I saw a door of hope opened to me in the valley of trouble. I saw thy hand open it, O my God ! I felt thy mercy, and adored thee. I wept with joy. I saw thee, O most Mighty One. I saw thee hastening to my deliverance. My guilt—my vileness rose like a mountain to crush me. I saw thy Eternal Son presenting himself for me. Oh ! can such a one stand up for me ? Can such a one stand between the living, and the dead ? Can he be willing to stay the plague ? None but a sinless one can do it. Lo ! I have seen him. I have loved, and adored him. O, thou sinless Lamb of God ! Thou art the glorious substitute who bringest with thee a pure and spotless nature. Thou art all I want. My substitute ! My Saviour ! Thou hast presented a perfect human nature for me. Thou didst offer body for body, and soul for soul. It was presented ; and fully accepted.

But, in the bitter sorrows of my overpowering guilt, I cried out,—“Is he able ? Can he lay his hand on both parties ? Can he mediate peace between God the Father, and miserable guilty sinners ?” Yes, my Redeemer, thou art the Son of God, as well as the son of man. Thou art the supreme lord of thy own life as the son of man. Thou hadst power to lay down thy life, and thou hadst power to

take it up again. And thou didst lay down thy life for us : and thou didst take it up again by thy own divine power. I love thee, my Redeemer ! I adore thee with all my soul. —And didst thou, O my Redeemer ! also give a pledge to thy Father, and thy ransomed ones, that each of us should infallibly receive from thy bleeding love, a new and holy nature too !—That suretyship thy Father did accept. In following it out, thou didst meet, and honour every claim of justice, and of law, by a sinless obedience, and by sufferings even to the death,—the dreadful, and accursed death of the cross. Justice uttered its acceptance. “It is finished !” Thou didst thereby, reconcile all things in heaven, and in earth. Our just Judge is our best friend. Angels now love us, and mingle with us in affectionate services. The sternest attributes of the Almighty One, who demanded vengeance, are now pacified, and are our protectors, and now demand the crown for us. O love, divine and boundless ! O what severity ! What goodness, and mercy beyond all conception ! What grandeur of divine majesty ! What purity ! What an intensity of glory thrown around thy everlasting throne ! O my divine and adored Redeemer ! thou hast conquered all our enemies. Thou hast secured to us the consummation of all blessings. Thy triumph is complete, O glorious Redeemer ! And our victory is complete in THEE !

———“O unexampled love !

Love nowhere to be found less than divine !

Hail, Son of God ! Saviour of men ! Thy name

Shall be the copious matter of my song

Henceforth : and never shall my harp thy praise

Forget ; nor from thy Father’s praise disjoin !”

MILTON.

Accept the adoration of my whole heart, and soul, O my supreme and exalted Redeemer. Accept the homage of my

lips, and all their humble offerings. Accept the poor homage of my life. Thou knowest, O my blessed Redeemer, that I love thee. I am thine wholly; and in life and in death, I long to be for ever thine. Blessed be the Lord my God, that ever I was born! I shall for ever be with thee, Dear Redeemer. In the mansions of the ransomed, I shall see thee as thou art—face to face—O thou beloved, and adored object of the devotion of my soul. I shall love thee as I ought, in that bright and sinless world,—ever beholding thee,—ever hearing thee,—ever drinking in rapturous love from thy presence, for ever! Blessed be thy name that I ever heard of thee!—Blessed be thy name that ever I was born again, and made a new creature! Blessings ever be to thee, O my God,—Father, Son, and Holy Ghost, for ever and ever :—“ Our Father who art in heaven,” &c. Amen.

PRAYER.

O my God! What shall I render to thee for all thy mercies? To thy gracious interposition I owe it, my compassionate Redeemer! that I am not with the doomed spirits in prison. O Lord my God! thou hast healed me. Thou hast brought up my soul from the lowest hell. When there was no hand to help me, and no eye to pity, thou didst stand up for us, in the convention of peace. O sovereign love, surpassing all thought! Thou, O God, didst pass by the rebellious angels. Thou didst leave them to all the fearful consequences of their sin. But, to our fallen race, thou hast shown all this mercy. Thy beloved Son, my dear Redeemer, assumed our place before the fiery throne of justice. He presented himself as our substitute. He brought with him the altar, and the victim, in the same most holy and divine person. Blessed for ever and ever, be his name. He offered a perfect and spotless humanity for us. This the law

required us to do. Lo! O Lord, here is thy matchless wisdom,—here thy boundless mercy is displayed. In this pure nature, he glorified the law, and magnified it before all intelligent beings, by his most holy obedience. He stood up amid the lightning and devouring fires of divine justice. The sacrifice was offered on the altar of his divine nature. Blessed be thy name, O Lord, my God, for this complete atonement, given by our divine substitute. This, O Lord, is all my salvation, and all my desire. The terms of the new covenant are fully satisfied, and made good. And all the precious blessings of thy love are confirmed to us. I adore thy justice, O my God, which my faithful Redeemer has crowned with glory. I love thy law on which he has lavished such divine honours. I rejoice in thy divine government, which our righteous Redeemer has made exceedingly glorious in the eyes of all holy beings. I rejoice in God my Saviour. I am transported with delight at the thought of being made holy as thou art holy. Thy faithfulness takes away all the pollution of our sin, as well as all our guilt. I rejoice in the order, the beauty, and power of thy government, O divine Majesty! I exult in the hope of seeing it in all its glory, and unfading honours; when thou, my Almighty Redeemer, shalt have put down all evil, and conquered in thy final triumphs, the last of our enemies; when sin, and the world, and Satan, and death shall cease, for ever, to have power,—and shall never more interrupt the lovely order, peace, and glory of thy reign! I rejoice that I shall ever be under its blessed sway, in the perfection of soul, and body. My heart leaps with joy within me, at the prospect of being ever with my reigning Saviour. Perfect then, O Lord, thy work of grace in me. I long to have the full evidence that I am righteous. And thou, my blessed Redeemer, art all my righteousness. I long to be holy as thou art holy. By thy blood, and Spirit, O my exalted Redeemer, I obtain the cleansing of sanctification. I long

to be strong, and complete for thy service. Thou, O merciful and interceding High Priest, art all my strength. I am complete only in thee. Thou art my all in all. O for higher and holier views of thee, my God. O for more purity of heart : for more meekness, and heavenly mindedness. O when shall I be made like thee, my dear and blessed Saviour ! When shall I have strength to subdue every remaining sin ! When shall I reach the measure of the fulness of Christ ! I hate rebellion, and every false, and wicked way. I deplore the guilt of my sin. I abhor its pollution, which keeps me far from thee, and far from the purity of thy image, O my loving Redeemer ! When shall I be perfectly clean ? When shall I come up to thee, O my God, in the beauties of holiness ? When shall I be satisfied with thy likeness ? When shall I awake to see thee ?—The entrance of my divine substitute, in the hour of his exaltation, into the heaven of heavens, is the sure guarantee that I shall also enter there, and be with him in my perfected nature, by the gracious power of the Holy Ghost. There, O my blessed God ! in the bright world where the ransomed are, I shall render thee, the full tribute of glory, and honour, without weakness, without languor, without interruption, for ever ! Glory to Him who loved us, and washed us from our sins in his own blood ! Glory be to the Father, and to the Holy Ghost, in all eternity : “ Our Father who art in heaven,” &c. Amen.

CHAPTER XV.

OF REGENERATION.

“ Verily, verily, I say unto you, except a man be born of water, and of the SPIRIT, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: that which is born of the SPIRIT, is spirit.”

JESUS CHRIST.

THE next subject of inquiry would be, How are we made partakers of this righteousness? How are we justified before God?

But there is an important inquiry which naturally precedes this. Before we can be justified, we must have the gift of faith. This leads us to speak of the work of Regeneration. I need not here repeat what has been said of the condition of every soul of Adam's family. It is summed up in this:—“ They are dead in sins, and trespasses.” And I need not stop to show that man must be made alive, and thence a new creature, before he can enter the kingdom of heaven. Our Lord has settled this point. He has declared it to be the fundamental law of his kingdom, that, unless he be born again, he never can enter heaven.

This is founded in the very nature of things, and confirmed by universal experience. Unless we have the new heart, and the sanctified soul, we can no more enter heaven,

nor mingle with the holy inhabitants there, nor enjoy the beatific vision of God, than a creature, formed to live on the dry land, can live in the depths of the ocean !

We are regenerated, and made new creatures, by God alone. We lay down this primitive principle,—ALL LIFE IS OF GOD ALMIGHTY. “Of God are all things.” No creature can create. No fallen child of Adam can renew his own heart. I recur to the elemental principle,—“All life is of God.” Can any man impart, by human power, any kind of life ? Let him make the experiment. I hold up before you this flower : it is dead : it has been cut off from its parent stock : and has lain withering in the dust. Who can impart life to it ? Let man exert all his ingenuity and powers : and put forth all the efforts of the philosopher. Who can impart life to that dead flower ? Every mouth is shut : no created being can do it. None put in their plea of power to do it. Thou, alone, O Almighty God ! canst do it.

I direct your attention to that lamb lying dead before you : all its natural members are there : life alone is wanting. Who can restore life to this animal ? Let all the combined power, and arts of man be put forth in the experiment. Can they do it ? No. Thou, alone, O Almighty God ! canst give life to that dead lamb.

Here is an infant laid out in its shroud, and coffin. Every member is there. Life alone is wanting. Who can restore life, and bring back the soul to that child ? Let man exert all his powers, and art ; can he raise it from the dead ? No, no. Thou, alone, O Almighty God ! canst give life to that human being.

Now, is *vegetable* life more precious than *spiritual* life in man’s soul ? There is no comparison. It is impossible that man can give life to the dead flower ; and shall he pretend to give life to an immortal soul, dead in its sins ?

Is *animal* life more valuable than *spiritual* life ? There

is no comparison. Is it impossible that man's exertions can give life to the dead lamb,—and can he then set forth pretensions to create spiritual life in his own soul?

Is *human* life more valuable than *spiritual* life? There is no comparison. Is it impossible that man can restore life to the dead infant,—and can he then sustain his pretensions to restore spiritual life to his own soul, or the souls of others?

Reason and universal experience, therefore, declare that no man can originate spiritual life.

The testimony of the Holy Scriptures is full and decisive on this point. The dry bones remained dead and motionless, until the Spirit of the Lord sent life and power of motion into them. He alone makes us alive. He alone creates us anew. He alone awakes us from the dead. He alone infuses a principle of life into the whole mind and heart. This being received by us, we discern spiritually; we reason; we judge; we desire; we hope; we act as new creatures, possessed of a new life; even the life of God in the soul.

I am not competent to conceive what this new spiritual life is. Neither can I conceive what this life is, which pervades my body, and moves, and animates my whole limbs. I see its movements; I feel it; I live; I act. This is enough to confirm the fact of my animal life. So, I feel a new life in my soul. I act as a new creature. I reason; I judge; I desire; I hope; I believe; I repent; I return to my God. This is enough to confirm the existence of the spiritual life in me. And the word of God speaks of it as a thing as certain, and manifest in the spiritual world, as animal life in the material world. It has been known to be vigorous in the mind when reason, memory, and judgment were apparently extinguished.*

* An extremely aged servant of God had sunk into such a mental im-

This new life God conveys to the soul, by his own appointed means. These are his word of truth: his promises, his ordinances. "We are born again, not of corruptible seed; but of incorruptible, even the word of God, which by the gospel is preached unto us." 1 Peter i. 23, 25. The Holy Ghost is the divine author of this life. His gospel is the instrument of life, in his omnipotent hand. He speaks by the gospel, and it is done.

The result of this life, is a willingness to do God's will; and a power, and capacity to do what he enjoins on us. There is no controversy as to the fact of man's having a will, and a capacity, and power to obey God. This no man denies. The difficulty has been in deciding where that will, and power, and capacity do lie. We dissent from those who lodge it in the mind, and will of the sinner, who is "dead in trespasses and in sins." We have the power to will, and to do. But, it is the fruit of the Spirit's renovation. We are made alive; and we exercise a will to follow him: we are made alive; and we cheerfully yield him a cordial obedience. God has declared this. "He worketh in us both to will, and to do of his good pleasure."

Thus, as in the case of natural life, so in the case of spiritual; God gives us life, and carries forth this life into action. Even so, we receive our spiritual life from God's

becility, that he could remember nothing. Even the early scenes of youth had been effaced from his mind. He did not know his own children. His favourite little grandchild was not even recognized by him. "I do not know you; I never, to my recollection, saw you before,"—said he. Even his wife seemed a stranger to him. He declared that he did not remember to have seen her. One of the friends near his bed then said to him,—“Do you know who the Lord Jesus Christ is?” He instantly rallied, and replied,—“Oh! yes; I know the Lord Jesus Christ. He has been my very dear Saviour these fifty years!” Spiritual life is a positive reality in the very essence of the soul, as much as any other inseparable and known quality, or attribute thereof.

free grace : and by the Holy Spirit we carry forth the will, and the power to act, in all the obedience of the new life.

Now, among the prominent graces which flow forth in the active energies of the spiritual life, as the result of this regeneration by the Holy Ghost,—we distinctly recognize knowledge to discern the Lord Jesus ; faith to receive his whole testimony, and, by a special appropriating act, to accept of Christ as our only Saviour ; and repentance for all sins, of all kinds, issuing in a godly sorrow for sin, an abhorrence of it in all its forms, a meek and godly confession ; and a universal reformation, and a pious life.

QUESTIONS.

Having found the Saviour, and the atonement, what is the next subject of inquiry ?

Can we possess an interest in our Lord's righteousness without faith ?

Can faith exist in the unregenerate mind ? Proof ?

Is regeneration essential to our salvation ? Explain this necessity.

By whom are we regenerated ?—By ourselves,—or by God ?

State the grand principle on which rests the proof that regeneration is by the power, and grace of God.

In regeneration is there not a spiritual life really communicated to the soul ?

Can any creature originate life ? Proof from facts and observation. The dead flower ?

The proof and illustration from the dead lamb ? The dead infant ?

Sum up the argument from these facts, and observations.

What is the testimony of the Holy Scriptures on this ?

Should we repudiate this doctrine because there is a mystery in the principle of life, and its origin ?

Is not this new and spiritual life conveyed to us by the use of means ? Proof of this ?

What is the fruit, or result of this new life ? Explain this. Is there a power and a capacity, and a disposition conveyed to the soul thereby ? Explain this ?

Can you prove that God *alone* is the author of this new life ?

What is the *first* moving principle in the new-born soul ?

What is the next ? The next ?

Can you, after a close examination of yourself, venture to say that you are renewed in your mind by the Holy Spirit ?

MEDITATION.

“ETERNAL SPIRIT ! we confess,
And sing the wonders of thy grace ;
Thy power conveys thy blessings down
From God THE FATHER, and THE SON.
Enlightened by thy heavenly ray,
Our shades, and darkness turn to day ;
We learn the meaning of thy word,
And find salvation in the Lord !”

Had the Holy Spirit not visited me in my state of spiritual death, I never had sought thee, O Lord. Had HE not quickened me, I never should have lived, nor moved toward him. Can the blind open their own eyes ? Can the dead light up the darkness of the tomb ? Can the dead restore their bodies to their departed souls ? No, never. My own natural life I cannot create. How can I, then, create the nobler and higher life of God in the soul ? Thou, O Jehovah, art, alone, the fountain of life, in all its varied forms. A sinner regenerate himself ! A sinner, “dead in sins and trespasses,” create a new heart within himself ! Impossible ! God gives not his glory to another, nor his praise to created beings. He never transferred to the crea-

ture the power of creating ! And is it even conceivable that God should make the doing of an impossibility, on our part, the condition of our receiving his *free* and *sovereign* grace ? No ; we are under the dispensation of grace. We are not under the covenant of works. We are not thrown helpless upon our own beggared resources. And God's creating power he retains in his own hand. The puny arm of man can never wield it. And that grace, which he freely bestows, can never be bought. I thank God, that none of all his gifts are ever *sold*. God sells nothing. He gives freely !

But, it is our part to use every means of God's wisdom, to obtain the proffered grace. I feel as if I were an impotent man lying at the pool. I am utterly impotent. I will wait in patience, and in *active* perseverance at the appointed place. I shall be *active* in the use of all God's accredited means of grace. I am *passive* in receiving of the Almighty Creator, the new principle of spiritual life. My Redeemer will pass by. The only Lord of life will send life into my "dead" soul. I can only cast an imploring eye upon him. I can only throw myself in the dust, and cry, "God be merciful to me, a sinner !" I am utterly impotent. I am as *passive* in regeneration as was Adam in the hour of his creation, or as was the impotent man, or as was the man with the withered hand. The means of grace are in my possession. I hear the voice, and word of Christ,—even of the same divine One, who caused his voice to fall on the ears of the impotent man, and the man with the withered hand. Oh ! may the same invincible power which accompanied his voice and word, and healed them ; accompany his word and means, and heal me ! I shall be as persevering in waiting at the wells of salvation ; and as *active* in the use of all the means, with what powers I have, as if I were, thereby, to merit my salvation. While my entire reliance for the final success, and triumph, shall be solely

upon God's free grace. And while I am entirely PASSIVE in regeneration,—that is, in my new creation ; I shall be as ACTIVE in conversion,—that is, in my turning to my God from all my errors ;—and as ACTIVE in “making to myself the new heart,”—that is, in carrying out into active service all the graces, and thence, by the proper evidence, making the possession of it, sure to myself,—as the man is both *willing* and *able* to do it, who has actually received of God the new heart, and all the necessary powers and capacities to do so, by Christ's invincible grace, and love. My God calls on me “to awake from the dead, and come out of my grave.” I obey him precisely as Lazarus did. The only difference is,—in my case it is spiritual life: in his case, it is natural life. His call quickens me into life. I stretch forth “the withered hand” of faith, just as the man with that physical frailty did,—even by the effectual working of the divine power of grace, accompanying my Redeemer's command. I believe,—I repent,—I “make to myself a new heart,” just as man does walk, and act, and live in his physical powers. It is all effected by the agency of his divine power, and grace. Having received life and motion from God, I walk, and speak, and act. Even so, having received spiritual life, by God's grace, I do, by the same grace, work out the living evidences of that life, by every active service. I “make to myself the new heart,” just as “I make my calling and election sure,”—that is, to myself. And this is done just by exercising the various active graces of that life, and thence carrying them forward into public life ; and thus completing the demonstration that I am renewed by the Holy Ghost.

And now, O my soul ! I charge thee to bow lowly in the dust before the Holy Ghost, and give the glory, and honour to him, to whom alone it is due. To his invincible grace am I indebted for the new heart, and all its graces. What is man, that he should dare usurp the throne, and seize his

sceptre ? Whither will the folly of man lead him ? He dares set up pretensions to do what is peculiarly, and exclusively the work of the Holy Ghost ! Be thou humble, O my soul ! And stand in awe of the awful majesty of the Holy Ghost !

ANOTHER MEDITATION.

“ What image does my spirit bear ?
Is Jesus formed, and living there ?
Say, do his lineaments divine,
In thought, and word, and action shine ?
Searcher of hearts ! O, search me still ;
The secrets of my soul reveal ;
My fears remove, let me appear
To God, and to my own conscience clear ! ”

And now, O my soul, in view of all this, what art thou doing ? What is thy real condition ? Art thou alive from the dead ? Have I the divine light and truth in my soul ? Have I the saving knowledge of my God ? Have I a lively faith carrying me out to my Redeemer ? Have I the spiritual life in my soul, daily quickened by him, into active service, and holy enjoyment ? Am I dead to the world, with its affections and lusts ? Do I live to my God with all my heart, soul, mind, and strength ? Have I the true disposition to love and serve him ? Have I the spiritual power, and capacity to yield myself unreservedly in new obedience to him ? Am I daily crucifying the flesh, with the affections and lusts ? Do I live more and more to my God ? Is my penitence sincere ? Does this heart, like the rock smitten by the rod of God, send forth the waters of unaffected sorrow ? Is my love to God, and the brethren, and all men, the genuine love of God's elect ? Do humility, repentance, faith, and holiness flow out from a living principle of grace in me ? Is my heart,—and my whole life devoted to my God ? Do I long to be more and more

like unto him ? Do I exult in the hope that I shall be with him for ever and ever ?

I trust in the Holy Spirit, that he will shed light more and more into my soul ; that he will strengthen me with all might in the inner man. Then shall I work out the evidence of the new birth ; and make manifest before the Church, the active existence of all the graces of the new heart ; and thus make sure to myself, before God's people, the actions, and existence of the new heart in me. And thus, I shall cast away all my transgressions ; and make to myself a new heart, and a new spirit, in all its clear and abiding evidences,—as God's free gift, as it regards the originating cause, and of my "working out" as it regards the evidence, by a holy life.

A PRAYER.

Blessed be thy name, O Father of lights, and divine mercies, for the gift of the Holy Ghost ; and the illuminating influences of thy grace. And blessed be the supreme fountain of all life, for that spiritual life bestowed on me, of thy free love, and power. Thou hast lifted me from the pit of death. Thou hast raised me to the honour, and glory of being able, and willing, to love thee, to adore thee, and serve thee. And, oh ! how sovereign the love, how rich the grace ! I had fallen, and was ruined utterly, and lost. No created hand could raise me up. No eye could pity me. No voice sent a cheering hope. Thou, O my God,—for ever blessed be thy name,—thou alone didst raise me up from the pit of death. Thou didst renew me by the regeneration of the Holy Spirit. The lost power, and spiritual capacity of the soul, thou hast most graciously deigned to restore to me. O God, I was blind : thy gracious word and power opened mine eyes. I was a lost sheep : thou didst "seek me out from all the places into which I had wandered in the cloudy and dark day." I was dead in my

sinful nature : thy invincible grace raised me to the state of life. Thou hast repaired all the disorders of the fall. Every faculty of my soul, I trust, has felt, and owned thy healing power. Thou hast sent into the dead soul, the divine and inextinguishable principle of life. Adored be thy divine love, for the sweet pleasure I have of knowing thee, my God. Thy grace opened these blind and weeping eyes. Adored be thy mercy for the pleasure I have of loving thee. For all these gifts, and graces do I humbly and heartily thank thee. This reason,—once fallen and degraded, but now raised to its proper office, and duty, O Lord, do I dedicate to thee. This judgment, once perverse, and utterly alienated from thee, but now rectified, I trust, by thy grace, I dedicate, O Lord, to thee. This conscience, this memory, this heart, these desires, these passions,—once depraved, and reckless in their rebellion, but now sanctified by the Holy Ghost, I do devote unreservedly to thee. I *know* none but thee, O my God, as the true God. I *believe* in thee ; I *trust* in thee ; I *hope* in thee ; I *desire* none but thee as my supreme portion. I fear thy great and dreadful name, the Lord my God. To thee I offer the supremacy of my heart, and affections. Reign thou, O Lord, on the throne of this heart without a rival. Glorify thyself by me. I am thy servant, and the work of thy hands. O Holy Spirit, set up thy glory in this temple of thine : and let it shed its beams all around to thy praise and glory. Accept me, O Lord : I am thine. I throw myself into thy gracious and protecting arms, O my Father. There, in communion with thee, is my delight, and my “days of heaven upon earth.” And when thou shalt have finished this new creation, I shall be with thee for ever, O my Creator, my Preserver, my Redeemer, my Sanctifier, my Judge ! I shall be perfect in holiness, perfect in beauty ; perfect in will, power, and capacity, both in soul, and in body. In that land of glory to which thou, my dear Redeemer, hast opened the new and

living way,—I shall exhibit the perfected work of this new creation, before all the angels, and all the ransomed, rejoicing saints in the same glory. Meantime, O my God, be with me in this vale of sorrow, and temptations. Let me have the sweet and delicious assurance that I am thine, and that thou art mine, in the joyous days of health and gladness ; and in the days of disease, and sorrow, and death. Glory dwells in Immanuel's land. And I rejoice that I have existed. I rejoice that I have been born again, and made a new creature. I rejoice,—and my heart leaps in me with joy, that I shall soon be with thee, O blessed Triune God, in the land of perfection, and everlasting glory, with the fullest, and most complete experience of all my renovated powers in body, and soul. Oh ! the divine happiness of blessing thee, and of being blessed. Oh ! the transporting pleasure of loving thee in heaven's perfected family of the ransomed ; of being loved by God, and of knowing in heaven's assurance, that I am loved of thee, O my God. Oh ! the inconceivable glory of giving pleasure to all the ransomed family ; and of receiving unbounded pleasures from them in return. Glory to the Father, and to the Son, and to the Holy Ghost, for ever and ever, Amen. “Our Father who art,” &c.

CHAPTER XVI.

OF SAVING FAITH.

"A man is not justified by the works of the law ; but by the faith of Jesus Christ ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ ; and not by the works of the law ; for by the works of the law shall no flesh living be justified."

ST. PAUL.

HERE it is necessary to give a more full description of faith, by which we are justified.

As it is one of the immediate fruits of regeneration, it is, of course, a free gift of God. "Unto you it is given in the behalf of Christ to believe on him." "By grace ye are saved through faith ; and that not of yourselves ; it is the gift of God."* Hence it is the fruit of our heavenly father's love ; and of the free grace of Jesus : and it is wrought in us by the same spirit who makes us intellectual beings ; and renews us in the spirit of our minds. And, therefore, it can, in no sense, be a meriting exercise of the mind. It can never occupy that place in the covenant of grace, which good works held in the condition of the covenant of works. It can no more be conceived a meritorious act given on our part, in exchange for divine blessings, than our possession

* Phil. i. 29. Eph. ii. 8. John vi. 65.

of a free gift of a friend's love, can be said to have actually procured that friend's love to us.

To arrive at the true idea of saving faith, let us call to mind the nature, and mode of the gospel offer. For it is an act of the new creature, exactly corresponding to that offer of Christ.

In that offer, God the Father makes over to us in free gift and grant, his beloved Son, as a suitable and all-sufficient Saviour. He is put forth as God's special gift to us. "God so loved the world, that he GAVE his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life." He gives him freely. No condition of merit is required of us. We must come simply as we are. We must not wait until we can, by some kind of process, prepare ourselves; and be in a condition *to deserve* his free gift. His Son is the choicest gift; infinitely able to save us; and as willing as he was able to secure salvation to us. And this offer is made to us personally. Each one of us must consider the offer of Christ as being made to ourselves as pointedly, and as personally, as if there was not another human being besides us. This is as evidently the case, as is the command of God to obey him. He lays his injunction on every person as particularly as if none other existed besides himself. Our God speaks thus to every one of us personally. The command and the offer of Christ is, therefore, as particular, and personal as is our personal responsibility. He does not, indeed, name us. But he does more; he describes us as the sinful, guilty, and perishing children of Adam. "Turn ye, turn ye, why will ye die." "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Every sinner labours, and is heavy laden. This is his personal characteristic of utter helplessness. As certainly as each is thus personally helpless and miserable, so certainly is Christ the willing, and all-sufficient Saviour freely offered to you, personally.

Hence, God the Father says, Look upon my Son ; take him in all the plenitude of his grace, and suitableness of his offices. Take him to thy heart ; receive him as freely as I give him ; rest upon him alone for salvation, and thou shalt be saved.

Now, saving faith springs up into life at this divine command ; and meets exactly this offer. It is the act of the new-born soul believing God's testimony, hearing his free offer, and promptly closing with that offer. I give thee my Son, says God. I accept him, says faith. I give him to thee freely. O Lord, I accept him as freely, for a poor sinner has no gift to bring to thee. I give him to thee personally, says God.—I accept *the* Saviour as *my own* Saviour. I put forth the withered hand by the command and power of my Redeemer. I take him into my soul. I appropriate him to all my own personal wants. He is my prophet, my king, my atoning high priest. I lean the entire weight of my soul's salvation on his atonement. He is my all in all.

This appropriating act is essential to justifying faith : and in fact it is that element in pure faith which distinguishes it from the vague and wavering generalities of the faith of the hypocrite, and the faith of devils. James ii. 19.

There is another peculiarity in this faith. I mean assurance. Now, let us not have mistaken views here, which some betray. We do not mean the assurance of faith, and of hope, and of sense, to which believers attain in the high and lofty walks of Christian life, and in closer communion with God. This is the fruit of a highly perfected faith, and a godly life. This is what the old divines call *the reflex act of faith* ; and with propriety. For, the Christian having reached forward to the measure of the stature of a perfect man in Christ, opens his Bible, and sets before his eyes the character of the true Christian. Then looking carefully back over his own life ; he examines his soul, and heart in the light of the Bible. And, perceiving by the divine aid of the

Holy Ghost, that he possesses, in reality, the true marks, graces, and life of the child of God, he arrives at the assurance of faith, the assurance of hope, the assurance of sense. In other words, he feels by the witnessing of the Holy Spirit in him, that he is a child of God, the brother of Jesus, the heir of heaven.

But, besides this delightful and most consoling assurance, there is another kind, which, if we mistake not, enters into the very essence of saving faith. And I am persuaded, that if we shall only look at the definition of its nature, we shall admit its existence. It is this : when I believe, and accept of my Saviour Christ, I do it on the basis of the divine testimony. Hence, in the act of faith in my Saviour, I have an assurance that, upon my accepting of him, as my Redeemer, and trusting in him alone for salvation, I shall assuredly be saved. This assurance is not based on any thing in my own mind. It is based on the faithfulness of the divine testimony. Hence, it is perfectly rational and natural, for the Christian to say,—“ Yes, I am assured, that upon my receiving my beloved Saviour, and trusting in him according to the divine testimony, and gospel offer, I shall as certainly be saved as God is able ; and Christ is willing to save me.”

QUESTIONS.

Is faith a free and saving gift of God ?

Does the grace of the Triune God appear in this gift ?

Can faith be the condition of the covenant of grace ?

No : Proof ?

How can you arrive at a just idea of faith ?

Has it a direct relation to the peculiar nature of the gospel offer ?

State the *nature* of the gospel offer of Christ, as made to us by God.

Explain, and prove this, by Scripture texts.

State the *character* of this offer. Is it *free*? Is it *personal*? Give the proof of this.

Sum up the description of this gospel offer.

Now, does saving faith correspond exactly, in its acts, with this offer of Christ? Explain this.

Then, as the gospel offer is particular and personal, does not true faith make a particular and personal application of Christ?

Is not this personal APPROPRIATION essential to the act of saving faith? Give the proof, and illustration of this.

Does this peculiar act discriminate true faith from all other kinds of faith, which are not of a saving kind?

Is there an ASSURANCE attending the act of saving faith?

Define this, and distinguish it from another kind of assurance.

What is that other assurance, or *reflex act* of faith, from which we distinguish this?

What is that assurance, or reflex act of faith based on?

Now, give me a description of this assurance which enters into the essence of saving faith.

What is it based on?

Can you say that you have this faith in the Lord Jesus Christ?

MEDITATION.

“Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord,—that I may win Christ; and be found in HIM; not having mine own righteousness, which is of the law; but that which is through THE FAITH of Christ, even the righteousness of God, BY FAITH.”

ST. PAUL.

I have every reason to bless God, that I am no longer under the claims, and curse of a broken covenant. Free grace does not its work by halves, or in a stinted measure. The deliverance by divine love is complete. I am, therefore, not under a mixed dispensation,—partly administered

by grace ; and partly by human merit. My divine Redeemer needs no human aid to eke out, and complete the results of his infinite grace. His robe is seamless : it cannot be divided. His crown and throne can be usurped by no created being.

I have, therefore, to bless God, that I am not even under a covenant that has “faith for its easier condition ;” instead of the “more arduous condition of works.” That early delusion of the famous Baxter, I renounce ; as he did renounce it, in riper and more godly days.* It dethrones Christ ; and crowns the rebel. If the condition of my God’s giving me salvation, rest with me, wo is unto me, whether that condition be faith, or certain meritorious acts. All things are equally impossible to one who is dead in sins and trespasses.—Blessed be God, that what my gracious Saviour calls grace—is GRACE indeed. When his mercy interferes, it is MERCY that becomes God,—even our own God of the everlasting covenant. There is nothing done grudgingly, and stintedly by him. There is no condition set up, to fill the trembling penitent with despair. He is God : he acts as God : he saves like God ! Bless the Lord, O my soul, that the condition of the everlasting covenant rested not in the hands of a creature,—but in the hands of Christ. And he,—my divine substitute, fulfilled it even to the letter, in perfection. Nothing can ever be added to infinite perfection,—such as it is. For what he did, was the doing of “the great God, our Saviour.” His atonement, and divine favours can receive no accession of worth, and efficacy from all this in man. He suspends not his love and his purchased favours on the condition of man’s *buying* them. God *sells* no favours. The ransomed of the Lord never *buy* any

* This doctrine of Richard Baxter was embraced by a party, after he had publicly renounced it. Hence he wrote his book,—“Baxter against Baxter,” to reclaim them.

blessing. This human system of bartering has no place in the covenant of free grace. All is of "free and sovereign grace." "HE finished transgressions: HE made an end of sin." "HE trode the wine-press alone: and of the people, there was none with him." Our divine substitute did not exhaust his love in paying down merely an unwilling stinted portion of what was required of us. He said on the cross,—"*IT IS FINISHED!*" This puts all these idle, and impious delusions to flight. He did not suspend the *certain* result of the travail of his soul on man's acting, or man's completing what was lacking. If works formed any part, it was no more grace. My soul abhors and detests this despicable and impious system of bartering. It is the renewal of the doings of Simon Magus! It is the offering of money for the Holy Ghost! It represents Christ's perfect atonement, as merely a compromise, and not a satisfaction in full. It would substitute "the old cast clouts and rotten rags"* of the Ethiopian, in the place of the glorious robe of Christ's righteousness!

But, there is a *condition of connection* in the covenant of grace. "*If thou believe, thou shalt be saved.*" Faith is the condition on which I am connected with Christ. As God's free grace is held out to the perishing sinner, faith is the withered hand stretched out to accept it. And without this we cannot be made partakers of it. Now, it is the *gift* which enriches; not the *hand* of the beggar which receives it. And, surely, the mere presentation of the hand to receive, cannot be conceived as an act of merit setting up any rival claim against the supreme and glorious donor.

Now, I charge my soul to search, and see what thy true condition is. Have I indeed this condition of connection with Christ? Have I complied with the gospel offer? In compliance with the terms of the gospel, have I freely, and

* Jerem. xxxviii. 12.

with all my soul, and heart, accepted the Lord Jesus as *my* Saviour? Have I entertained the impious thought of offering a price, to buy what God never sells, except it be, without money, and price? Do I simply accept the rich boon; and offer to God the thank-offering? Do I crown my Saviour the supreme donor of all gifts? Freely he gives; have I accepted freely? He singles me out, with a personal offer. Have I accepted him on his own terms? Do I appropriate him by a personal application as my own,—my all in all? Do I hold him up before the Father, and cry in filial assurance,—“Behold, O God, my shield; and look on the face of thine own anointed Son Jesus Christ?”

And, complying with his terms, and accepting him on the immoveable basis of the divine offer, I arrive in due time to a soothing and certain assurance that, upon this act of closing with the offer of Christ, being consummated, I shall infallibly be saved. This assurance is based not on any feeling, or merit in myself: but, on the immutable testimony of God, that those who believe in his Son Jesus Christ, SHALL be saved.

And, I call upon my soul to proceed onward steadily in working out the evidences of my new birth, by the acts and habits of a holy life. And when I shall, through grace, reach the measure of the fulness of Christ, I shall reach the happy state of that other, and higher assurance of faith,—even a consciousness that I am my “Beloved’s, and that he is mine.” And, pressing still onward to the highest christian graces, and holiness, I shall, through the Holy Ghost, reach the assurance of *sense*,—and a consciousness of my Father’s love,—all doubts, and all fears, and all sin being taken away, while I pass through the dark valley to the fullness of joy, and immortal glory!

A PRAYER.

O Lord my God! let me humbly approach thee, to confess my sins; and renounce at thy feet, all hopes of safety by

the law of works. I bewail the struggles of my depraved heart against thy sovereign and free grace. How perverse is rebellious man! When placed by thee, O sovereign Creator, under the covenant of works, he refused to yield thee obedience by works. Now, when thy mercy has placed us under the covenant of grace, in our frowardness, we insist on returning again into Egypt, to be under the bondage of the broken covenant! Slay, I beseech thee, O God,—slay this evil propensity in me. And, under the pressure of my sins, O! grant me clearer and fuller views of Jesus, as he is offered to me in the gospel. O my blessed Saviour! I trust I see thee in the plenitude of thy offices. Here, at thy feet, I cast away all my legal hopes,—all my self-righteousness. And I take hold of thy righteousness, even thine, O Lord.—I believe; help thou my unbelief. Oh! that I could cling closer and closer to thee, my beloved, and most gracious Lord. Freely art thou offered to me. On thy own terms I accept thee, O Lord, my righteousness and my strength. Shed abroad thy love in my heart. Melt, and dissolve my soul into ardent affection. Oh! for deeper penitential sorrow for my sins, which nailed thee on the cross! Oh! for a holier life, to show forth the power of thy life. And, as I advance in the christian course, grant me the joyful assurance of faith, that I may cry Abba—Father, and yield thee the homage of a sincere, and devoted child. Deny me not the unction of the Holy Ghost, O my blessed and exalted Saviour. Remember thy promise on which thou hast caused my faith to rest. “I will send you the Holy Spirit!” Be it unto me, O Lord, according to thy gracious promise. Grant him to me as the Spirit of faith, of love, and of holiness!

And, life's duties, and warfare being closed, when I draw nigh the Jordan of death, help my faith to put forth its last and holiest closing struggle. O help me to lean on thy arm of faithfulness. And, O let me depart in the full as-

surance of faith ; and in the full assurance of sense, and the thrilling joys of a triumphant death. My last days will, then, be my best days. My doubts will all vanish away before the triumph of faith. My fears shall be swallowed up in hope, and faith, and enjoyment. By faith I shall commit my departing soul to thy dear bosom, O my blessed Redeemer ; and my poor dissolving body, to the grave, as prepared by my risen Lord, in the full and assured hopes of a glorious resurrection. Grant me, O my God, this grace to rear such an Ebenezer to thy bounteous love : and edify all around my dying bed, by the triumphs of faith, over sin, and death, and Satan, and the world. And glory shall be to the Father, and to the Son, and to the Holy Ghost, our God in the everlasting covenant, for ever and ever : Amen.—“ Our Father who art,” &c.

CHAPTER XVII.

OF JUSTIFICATION.

“ The law of God exact, he shall fulfil,
Both by obedience, and by love, though love
Alone fulfil the law : thy punishment
He shall endure, by coming in the flesh,
To a reproachful life, and cursed death ;
Proclaiming life to all who shall believe
In his redemption : and that his obedience
Imputed, becomes theirs by faith, his merits
To save them, not their own, though legal, works.”

MILTON.

JUSTIFICATION is the first-fruit of faith in Christ. It consists in actual deliverance from guilt, and condemnation. It is, in strict parlance, a law phrase. It is not the act of making the sinner holy. It is the act of the Supreme Judge finding us righteous—I do not say *holy*,—but righteous ; and pronouncing us to be righteous, and accepted in his sight ; and, thence, acquitted from the condemnation of the guilt of all sin, original and actual. And here lies the difference between it, and sanctification. Justification is a single *act* of the Judge, acquitting us from all guilt by a divine pardon. Sanctification is a progressive *work* of holiness in the soul of the regenerated.

Now, when the Judge finds, and pronounces us righ-

teous, it is manifest that we must have a righteousness acceptable in the presence of law and justice. And it has, I trust, been made evident, that the sinner has no righteousness of his own, personally. Whence, then, has he that by which he is made righteous before God? I answer, the IMPUTED RIGHTEOUSNESS of Christ: so it is called repeatedly in the Holy Scriptures.*

Now, let us understand this point distinctly. This word "imputed," we have seen, is used in a distinctive theological sense by us; not precisely in the common acceptation among men. It has the same force, as the words "charged to our account," when applied to the act of a benevolent man, who presents himself to our creditor, and pays down gratuitously, in full, the whole amount of our debts. That payment is *our* payment, in law, by the will, and deed of our benefactor. Being ours in law, it is "charged to our account." In other words, it is imputed to us. This is the exclusive meaning of the word, as used in a theological sense. It is not made our payment by "imputation." It is first really and actually ours; and then, on this basis, is it "imputed to us."

Let us apply this to the mode, and reality of our justification before God. Our debts we never could pay without everlasting durance, in the prison, and torments of hell, as we have already shown. Christ, our substitute, presented himself, and in our name, and on our behalf paid them, in full. This is what is properly called his righteousness, or atonement. This was *actually* ours by the design, and constitution of the covenant of grace. It *actually* is ours by the Father's love, and sovereign will. It is *actually* ours by the design and will of Christ. It is *actually* ours, in the free gift, and grant of the gospel offer.

And, let me add, it is *really* ours in the instant of our

* Rom. iv. 3. 5. 6. 22. 23. 24. The word, rendered *counted* and *imputed*, is the same word, here, in the original,

believing in Christ. For, the first immediate fruit of faith is a vital and certain union to him. We are thereby as really united to Christ, as are the branches of the vine to the vine. By it are we as really one with him, as he is one with the Father.* We are so really and vitally united to Christ, that we are actually pronounced to be “members of his body, of his flesh, and of his bones.”†

The immediate consequence of this union, by the constitution of the covenant of grace,—is this : his righteousness is *actually* and *really* ours. It is as much so, as if we had, in our own proper persons, fulfilled all righteousness. We, thence, stand before the Father’s throne, covered with the righteousness of Christ. And it being, thus really ours, it is justly imputed to us. It is reckoned fully in law, and justice, to be ours.

Thence, all our guilt is legally taken away. We are *actually*, and *really* righteous before God. He accordingly finds us, and pronounces us to be righteous. The pardon goes forth. He can no more deem us unrighteous, than he can find Christ unrighteous. And what God, the Judge, says *once*, he is always declaring. He has pronounced us righteous in Christ; and he will never,—no, never cease to pronounce us righteous.

Hence the certain and absolute removal of all our guilt, for ever. Hence the acceptance of our persons. Hence, peace of mind; and a consciousness of our heavenly Father’s love. He does not merely pass the word of a pardon on us, as a magistrate invested with supreme power, can do to a State’s prisoner. Along with freedom from the bondage of guilt, God actually sends peace into the conscience, and soul, and heart of the believer. There is the substantial reality of a heavenly and irrevocable pardon. Hence, the Christian has, in a degree, less or more, the assurance of

* John xvii. 22. 23.

† Ephes. v. 30. John xv. 1—5.

God's love, the peace of God that surpasseth understanding ; the delicious joy of a christian hope ; the answer of a good conscience ; increase of grace ; and a joyful perseverance to the end of his career.—Rom. ch. viii.

QUESTIONS.

What is the first fruit of faith ?

Define justification before God. What is it ?

Is there not a material difference between one's being righteous, and being holy ? Ans.—Yes ; as much as there is between the *pardon* of a criminal, and making him holy. This is the technical meaning of the word in theology. To be righteous, is to be legally delivered from the guilt and punishment of crime. A person may be pardoned, and yet not be holy. In the government of God, holiness is invariably the condition and result of pardon.

Now, then, describe the difference between justification and sanctification.

When God declares us righteous in the act of justification, is it not evident that we have a righteousness, truly ours ?

Now, have we any righteousness of our own ?

Whence, then, have we this righteousness ?

We have no personal, but an imputed righteousness. What is meant by the word "*imputed*," in a theological sense ? Explain this fully.

Now, will you apply this explanation to the mode of our justification before God ?

Is it, strictly speaking, correct to say that Christ's righteousness is ours by imputation ? Ans.—No ; it must be ours in some way or other, before it can be imputed to us. When a generous benefactor interferes on my behalf, no payment by him for me, can be *imputed* to me, unless the payment be actually made ; and, thence, be *actually*, and *really* mine. In like manner, my debt cannot be made the debt of my

benefactor by *imputation* merely. There must, first, be a voluntary assumption of my place, by him, and the voluntary act of assuming it, on his part; thence, being his debt, it is justly imputed to him.

Now, then, how is Christ's righteousness *actually* ours? Explain this fully.

How is it *really* ours? Explain this fully.

Being thus ours *actually*, and *really*, is it thence imputed to us?

What is the consequence of this imputation of righteousness?

Can this sentence of justification ever be reversed?

What is the theological maxim on this point? Ans.—

“What God, the Judge, has *once* pronounced, that he *always* is pronouncing from his throne for ever.”

What follows this pardon by our God?

Point out the difference between a pardon from a human tribunal, and the pardon issued by God in our justification.

Can a human pardon send peace, and freedom from remorse, into a criminal's bosom? No, never.

Does peace of mind and conscience follow our pardon by God? See Romans, ch. viii. 1.

Enumerate the blessings following our justification.

Do you entertain a well-grounded hope that you are justified?

MEDITATION.

“There is a light that gilds the darkest hour,
When dangers thicken, and when tempests lower;
That calm to faith, and hope, and love is given,—
That peace remains when all besides is riven,—
That light shines down on earth, direct from heaven.”

EDMESTON.

What a glorious remedial plan has the mercy of our God vouchsafed to us! In the best-regulated human government,

the pardon of a State's criminal is made at the expense of public justice. For, when he is set free, with impunity, justice receives no satisfaction. The law is denied the honour due to the violated penalty. "The murderer shall die." This is the voice of law and justice. But, though the deed was perpetrated in the face of these, no penalty is inflicted ; no death follows. The law has uttered its penalty in vain. The law, and public justice, utter one thing : the executive, who profess to sustain the law, say, and do another. Thus, through the *necessary* weakness of human government, mercy gains its triumphs. In many instances this happens necessarily, and even perhaps justly. But still, it is at the expense of law and justice, that its desirable triumphs are gained.

In the government of the Holy and Just One, no such *form* of pardon can ever take place. And let me carefully treasure this up in my soul. There is no weakness in his divine government. He never can utter one thing, by his law, and do another, by his power. He never can rule his world by a fallacy ! Besides, the claims of his justice are his own claims—infinitely just. To set aside claims that are infinitely just, would be an act of infinite injustice ! This would introduce boundless evil into his government, by his own voluntary act. It cannot possibly happen in any circumstance. Divine law, and justice must have their full and unobstructed course, let the consequences be what they may.

I pray God that I may ever retain a deep impression of this truth on my heart. There is a disposition in the depraved mind, to measure the wisdom and justice of God's government by those of human government. "Because man,"—say they—"can pardon the greatest outrage to the laws of the land, and public justice, so does God pardon sin, in the face of his divine law, and justice. Because a generous man can forgive a debt due from a helpless debtor ; so does

God forgive the debt of sin against his law, and justice. May I never be so far deluded as to be led away by this weak sophism. These men mistake a comparison for an argument. And they, verily, draw a conclusion from a *comparison*, which they mistake for an *argument*! And it is a comparison, moreover, that is drawn from man's conduct, to regulate the divine government: and bring down the infinite majesty, and justice of Almighty God to the level of human weakness! I shall never be guilty, I trust, of suggesting a model for the august and most holy government of Almighty God, from the weakness, and imperfections of human government!—Because human laws and penalties proclaim one thing, and the executive say and do another, in their government; shall I sin against God, by venturing to teach, or even to think, that the unchangeable, and most holy One says one thing in his law, before all his subjects; and as publicly denies himself, by continually doing another thing in his acts!

No, the penalty of law, and justice must fall in its full measure. On the guilty, or, on the substitute it may fall. But, fall it *must*; or, the divine government falls. It *did* fall, as we have seen, in its full measure. And it fell on the head of our substitute. Hence, “God is a just God, and a Saviour.”

From the exuberant mercy of God, we obtain a *free*, and a full pardon of our sins. It is free. Nothing can be more free. It was the love of God which sent his own Son into our world. It was the love of the Son which moved him to ransom us. And no price is required at our hands, for his boundless mercies.

It is a *full* pardon. It is complete in its nature, and all its rich fruits. And it is never revoked. And, then, as to the form of this pardon,—how admirable is it,—how divine! It is not like the pardon issued by a human government, Such a pardon only takes away the pains of death, *for the*

present. It cannot remove from the criminal, the remorse and horrors of conscience, which crush his soul : it cannot take away the fearful anticipation of a dreadful execution in eternity. My God issues no such pardons to us. He does not call us up to his awful bar ; and, there, without the interposition of a substitute, without any satisfaction to his justice, without adhering rigidly and necessarily to the claims of faithfulness and truth, does thence, send us off with a pardon.

No, no : if such a pardon by our God, be even conceivable, I should feel no relief of mind from it. I should feel the horrors of conscience, as often as I turned my eyes on the holy law. I should be utterly overwhelmed with remorse, as often as I saw its just claims remaining unanswered, against me.—Were this the form of pardon, wherever I met divine justice, face to face,—and, oh ! whither could I flee to escape its awful purity,—I should still hear it uttering its thunder on my ears,—“The soul that sinneth,—it *SHALL* die !” “Cursed is every one that continueth not in all things written the book of the law to do them !” Heavenly peace could never,—no, never, enter my breast ! I never could look on the burning throne of the Holy and Just One. Heaven, in that case, would be no heaven to me. I should be driven forth from the divine presence, by the flaming sword of his seraphim, and my own overwhelming consciousness of guilt.

But, blessed be the Lord my God, his divine mode of pardon is altogether worthy of his government, and suited to our guilt, and weakness. His justice, and law are elevated high on their throne. They cannot descend from this lofty, and most righteous demand. Our Redeemer descends from his throne. The incarnate God, our Saviour, enters the arena. He presents himself, doing homage to the law and justice of the divine government. He is accepted as our substitute. He voluntarily assumed our

overwhelming debt. It was made his, by the act of substitution, and a judicial act of the Father as Judge. This debt of our sin being thus really, and actually his, it was thence imputed to him. He met every claim of law and justice, cheerfully, in his own person, on the tree ; until it being completed, the dying Redeemer said, "IT IS FINISHED !" And the Father repeated it, by raising him from the dead !

Now, this payment in full,—otherwise called our Lord's satisfaction, or atonement, or righteousness,—was designed for me, by the purpose of my heavenly Father ; and was wrought out for me, by the death of my Redeemer ; and is actually mine, by virtue of my union to Christ, through faith. Thence it is righteously imputed to me : and I am clothed with it as with a fair and spotless robe.

I am led up to the bar of my God. I am presented before him, sustaining, as he does, the majesty of his law, and the inflexible justice of his government. Clothed in this righteousness, I am accepted before him. Divine justice finds, and declares me righteous, in the eyes of God. Law and justice having been fully satisfied, cannot allow a demand of a second payment of the same debt. They find me *not* a debtor to the claims of the divine administration ; because these have all been actually paid. They pronounce me to be righteous, just because they find me truly righteous in Christ. The voice of pardon is pronounced on me. The law rejoices over me. And I rejoice in its holy claims. Divine justice rejoices over me, and is now my fast and sure friend, pledging its honour to see me in full possession of the blessed inheritance of heaven.

O glorious remedial plan ! O divine dispensation of mercy ! May all my blindness, and prejudices be taken away, that I may see its glory, and suitableness ; and rejoice in it, with all my soul and heart ! And, Oh ! for clearer and fuller evidence of my being found in Christ ; of

having his unspotted righteousness upon me; that being imputed to me, I may have the full pardon of all my guilt, original and actual.

And, by the help of my God, I do resolve to work out the evidence of this, by love to God, by a holy life, and love to all the brethren. And in the way of duty, and a holy life, may I find peace, and joy in the Holy Ghost; that I may rejoice in hope of the glory of God. And in the bright circle of the ransomed, and justified ones, who compose the family of Christ in heaven, I shall with rapture, join the song of the redeemed,—“Worthy is the Lamb to receive honour and glory, for thou wast slain, and thou hast redeemed us to God, by thy blood!” Amen.

A PRAYER.

O God, and father of our Lord Jesus Christ! I humbly come to thee, to beseech thee to bring me to the foot of the cross of Christ, before I am summoned to the bar of thy justice. These claims against me, I can never meet, and live. Enter not into judgment with me, O Lord. In thy sight no flesh living can be justified, by his own righteousness. Quicken me, O God, by thy Holy Spirit. Without him there is no life in me. And with this holy and spiritual life, vouchsafe to me, I beseech thee, the faith of thy chosen ones: and ripen it into maturity, that I may humbly cherish the sweet hope, that I have fled for refuge to the hope set before me, even Christ the hope of Israel. Oh! for an enlarged, and refreshing evidence that “I am found of thee, my Father, in Christ Jesus; not having on my own righteousness which is of the law; but that which is through the faith of Christ; even the righteousness of God by faith.” O seal thy pardon on my heart. Vouchsafe to me that peace of conscience, and joy in the Holy Ghost, which thy Fatherly pardon, alone, can give. Let me feel the joyful assurance of thy love. Give me an abundant increase of thy

grace. And when fears and doubts cause anxious misgivings of heart, O Lord, help me to fly to thee, on the wings of faith, to be renewed in my strength ; and to mount up as on eagles' wings, to run and not to weary, to walk and not faint, in the Christian's race. And when temptations and sin overtake me,—And, Oh! how often am I overtaken, through the weakness of faith, and the infirmities of the flesh,—quicken me, O Lord, that, with fresh activity, I may hasten to the throne of grace, there to spread out all my woes, and all my wants before thee. I am unworthy of the least of all thy mercies. But see, O God, here is my shield : look upon me in the face of my substitute, thy well beloved Son ; the anointed and dear Redeemer. He is most worthy for whose sake I plead. O Lord, disarm every temptation. Oh! strengthen me for my duties ; and my warfare, against every sin. O grant me the serene, and abiding evidence of my pardon, and thy love, in the hour when first I sought and knew thee, my adorable Redeemer ! Enable me to work out the evidence of my calling, my election, and my justification. Oh! to reach forward to the delightful and refreshing evidence, by the steadfastness of a sincerely christian life. And when I reach the sinless world above, the land of the ransomed and the righteous, there, by the rivers of the waters of life, shall I love, and adore, and serve, and enjoy THEE, with all my perfected powers of body and soul, for ever and ever.—And, now, may the God of peace, who brought again from the dead the Lord Jesus, the Great Shepherd of the sheep, through the blood of the everlasting covenant,—make me perfect in every good work, to do thy will, O my God ;—working in me that which is well pleasing in thy sight, through Jesus Christ ; to whom, with thee, O my Heavenly Father, and the Holy Ghost, be glory for ever and ever ; Amen.

CHAPTER XVIII.

REPENTANCE.

“ What better can we do than to the place
Repairing, where HE judged us, prostrate fall
Before HIM reverent, and there confess
Humbly our faults, and pardon beg ; with tears
Watering the ground ; and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek ?
Undoubtedly HE will relent, and turn
From his displeasure ; in whose look serene,
When angry most he seemed, and most severe,
What else but favour, grace, and mercy shone !”

MILTON.

A MAN may repent with a bitterness and pungency of grief, and yet he may not become holy. There is, in fact, a repentance which is originated by no good principles, and is regulated by no Christian motives. This is a repentance unto death,—not unto life. It is just another name for remorse, and slavish terror. It proceeds from horror of the judgment-seat. If its victim can only escape from hell, he has no concern for a holy life ; or the sweet hope of heaven. The case of Judas exhibits a painful illustration of this.

Repentance, which issues in life, spiritual and eternal, is

essentially different from this. Like faith, it is one of the first evidences of a new heart. It is a grace "granted to us" by the Holy Ghost, the sole author of our regeneration. It springs forth into exercise the moment we receive life, and the proper dispositions, and power from God, in the new birth. It is simultaneous in its acts, with true faith; and inseparable from it. A true believer is always a genuine penitent; and a true penitent is always a genuine believer. To suppose that a true believer can be impenitent, and unholy; is to suppose as great an absurdity in the Christian world, as to suppose a square circle, would be, in the physical world.

But, while faith and repentance are twin-sister graces, still we must admit that faith precedes her sister, in the order of nature. Here is the reason; it arises out of the very nature of the two graces. Repentance is a returning to our God, from our evil ways. We return to God, only through our Lord Jesus Christ. But, we come to Christ only in the way of believing. Hence, *coming* to Christ, and *believing* on him, are synonymous words.—John vi. 35. Hence, believing in his name is first in the natural order of mental operation.

Repentance begins in the human mind, the seat of knowledge. We must know our God, before we can love him; we must know ourselves, our corrupt natures, and heinous sins, before we can feel the proper abhorrence of them. Hence, we are brought first "to look upon Christ whom we have pierced; then we mourn for him." Zech. xii. 10.

Having begun in the intellectual powers, it, thence, pervades the whole heart. Our heavenly Father being presented to our hearts through a divinely illumined mind, we spring forward to him with desire, love, and affection, such as we never before felt. "I will return to my Father!" says the penitent. "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." When

Jesus, in all his excellence, in his human, and in his divine glory,—as “ruddy and white, the chieftest among ten thousand,”—is presented to the divinely illumined mind,—the heart of the penitent springs forward to embrace him, with ardent affections, which nothing can quench. “Oh! height, and depth! O breadth and length of the love of Christ!” When sin in its true nature is viewed by a divinely illumined mind,—as an evil committed against God,—without excuse,—violating every sacred tie; and breaking through all law, and every obligation which binds man to his glorious Creator, to his bountiful benefactor, Redeemer, and Judge,—the penitential heart, smitten by the rod of God, pours out the streams of unaffected grief and sorrow! The whole heart is melted down, at the foot of the cross of Christ; and it gives vent to its overpowering emotions, in the most unaffected language of humility.

“Show pity, Lord! O Lord, forgive;
Let a repenting rebel live!”

“I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore, I abhor myself, and repent in dust, and ashes.” “I lie down in my shame, and my confusion covereth me; for I have sinned against the Lord my God!” “O Lord, thou hast chastised me; and I am chastised; as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.”*

The confession of the lips is a prominent and satisfactory evidence of evangelical repentance. 1st, It is made under a present and abiding sense of sin. “Mine iniquity

* Job. xlii. 5, 6. Jerem. iii. 25. xxxi. 18, 19.

is ever before me." 2d, It is made under a heart-rending consideration of what the penitent has done formerly against his God. 3d, He dwells minutely on those sins which lie heavily on his conscience. "Against thee,—thee only, have I sinned; and in thy sight have I done THIS evil." 4th, All this is done in great mental agitation, with tears, and lamentations. "I smote upon my thigh; I was ashamed, yea, confounded!" Lastly; All this is done with an humble and child-like acceptance of the punishment, and correction for his sins. "If, then, their uncircumcised heart be humbled; and they, then, accept the punishment of their iniquity, then will I remember my covenant," &c.*

Finally; all these exercises of the mind issue in the genuine fruits of a holy life. Every true penitent "breaketh off his sins by righteousness; and his iniquities, by showing mercy to the poor." Dan. iv. 27. "They bring forth fruits," in a holy life and conversation, "meet for repentance." These are the best proofs of its existence, and genuine nature, as a christian grace vouchsafed to us by the Holy Ghost.

QUESTIONS.

Is there a repentance to death?

State the proper marks of this counterfeit of evangelical repentance?

Can you name any instance of this, in ancient and modern times?

What is the other kind of repentance?

Who is the author of this precious grace?

Can it exist anywhere, but in a renewed heart?

It is inseparable from a certain grace. What is that grace?

Are its acts simultaneous with faith?

* Levit. xxvi. 41. 42.

Can a believer be impenitent,—or an impenitent, a believer?

While faith and repentance are twin graces, which of them is first *in the order of nature*? Proof of this?

Does true repentance begin in the intellectual powers of man? The proof of this? From reason? from Scripture?

Beginning thus, does it pervade the whole heart?

Explain, and illustrate this.

When gospel truth is presented to the heart through a divinely illumined mind, what is the blessed result?

Give the proof and illustration from Bible texts.

Is confession by the lips from the heart, to God only, a part of this grace?

Name the *first* peculiar attribute of this confession. The *second*? The *third*? The *fourth*? The *last*?

What is the grand *outward* test of evangelical repentance? Give the proof of this.

Can *you* say that *you* have, in your heart, and in life, the satisfactory evidence of evangelical repentance?

MEDITATION.

“Prostrate, dear Jesus! at thy feet,
 A guilty rebel lies:
 And upwards, to the mercy-seat,
 Presumes to lift his eyes.
 If tears of sorrow would suffice
 To pay the debt I owe;
 Tears should from both my weeping eyes
 In ceaseless torrents flow!”

What an alarming condition is that of the impenitent sinner! Oh! how many, on every side around us, are sleeping in apparent peace, on the very brink of eternal perdition! They are in a deep sleep, while their houses are wrapt in flames: and their souls, dreaming of no evil, are suspended, as it were, by a single hair, over the bottomless

pit! Tremble, my soul, while thou seest how sin, and spiritual death seal up the powers of the human mind in utter insensibility!

Reflect, my soul, on the horrid condition of the sinner, who has his eyes opened only in the last moments of life, when it is too late! All is over with him! The hour of God's patience, and man's opportunity is gone;—and gone beyond remedy for ever! He departs in horror. And, O my soul, who can conceive his condition on his appearance at the bar of God,—and as he hears the sentence of his irresistible doom!

There is a turning point in every man's existence. Every subject of God's moral government will be awakened, at some period of his being, sooner or later. Every knee shall bow to God; every mouth shall confess. Every mortal shall do him homage—either at the foot of the throne of grace,—or at the bar of inflexible justice! Blessed are the chosen of God, the ransomed of the Most High. It is their lot to be awakened in this life. Their legal hopes are all destroyed, and their souls bowed down under the terrors of God's law,—whence they escape, by faith and penitence, to the throne of his love, and a joyful acceptance!

But, Oh! the impenitent,—the finally impenitent! His awakening, and horrors of soul commence on a dying bed,—or in the very valley of gloomy death,—or, it may be, at the bar of God.* Then,—Oh! then is the hour and power of his darkness,—a darkness, which will never be broken in upon by one single ray of light, or hope. He will weep endless tears of unavailing repentance!

“ His hollow eyes will utter streams of wo.
There will be groans that end not, and the sighs,
That always sigh, and tears that ever weep,
And ever fall,—but not in mercy's sight.
And sorrow, and repentance, and despair

* See that remarkable text of Math. vii. 22, 23.

Among them walk, and to their thirsty lips,
Present the frequent cups of burning gall!"

POLLOK.

O my soul! turn thee more and more, to the Lord thy God, from every sin, even the most cherished. I lament and bewail the deep corrupting fountain of my original guilt, and pollution; and all my actual sins. My sins are innumerable. And the guilt of each one of them,—were it to fall on my soul, as a thunderbolt, would crush me beyond remedy, in helpless despair, for ever!

But, O Lord, there is forgiveness with thee. There is hope to the weeping penitent. I am allowed to see thee, O God, on thy gracious throne. Thou sendest thy quickening Spirit. He vouchsafes to me the rich gift of life, of faith, of repentance. My heavenly Father does not merely call loudly on me, and beckon to me. He lays his merciful hand on me; and hurries me out of the city of destruction. All is of his free love and grace. I cannot awaken life in me. Death can never send forth the actings of a living man. Without the Holy Ghost there is no breathing of faith, or of penitential sorrow within me.

I bless my God for the means of grace by which he grants me repentance to life. I bless thee for the holy and pure light of glory, shed in bright effulgence over thy divine government, by which my soul was first illumined, and alarmed. Thy terrific justice flashed in overpowering majesty on my guilty conscience. Thy law uttered its peals of thunder, which made my soul quake. I fell at thy feet. My carnal hope was utterly broken down. Rottenness entered into my bones. All my hopes, and vain confidence forsook me, and vanished as a fond dream. I clung to the cross of my bleeding Redeemer. Thy grace opened my eyes. It shed the precious light of salvation on my poor trembling soul. I *did* cleave to my Redeemer, by firm faith, and ardent love. And O, how joyfully did this fond heart spring forward to

meet thee, my God, when I saw thee in the light of my reconciling God, in Jesus Christ. I love thee, O God of my salvation. I adore thee; I cleave to thee; and I love to be bound closer and closer, by the cords of thy love. And the more I know thee, and feel thy love, the more this heart of mine abhors sin. I loath it as a dead body clinging to me. I long to have the work of repentance perfected. And for this purpose will I labour to attain to the evidence thereof, by a life of quickened and growing holiness in heart, and in life. So help me, O my God.

PRAYER.

O gracious God! ever blessed be thy name, that a door of hope is opened to me. When thy glory was made known to us, it was by making thy goodness to pass before our weeping eyes. Thy voice proclaimed it on our distracted souls, that thou art merciful, and gracious, and long suffering. This door of hope disclosed the new and living way, to thy presence. By this, the sorrowing and believing penitent has free access, and a joyful acceptance, with thee: and our tears of penitence fall before thee,—not in despair; but in sweet hope, and in mercy's sight!

The rod of thy word, O Lord, has smitten the rock of my hard heart; and the tears of repentance shall flow amain. And they *shall* flow still more and more, as thy face, in love and pity, shines on me; and melts me into deeper sorrow for all mine iniquity and vileness.—Thy law, O Lord, when first it burst in terror on my soul, filled me with distraction and horror; and brought me to the borders of despair. But it was thy smiling fatherly face that moved me, and made me weep in sorrow. It was thy tender love,—it was the sight of Jesus bleeding on the cross, that melted me down, and caused the fountain of penitence to flow in my soul. And the more I see thee, and love thee, the more do I grieve for my abominable sins, committed against

thee,—against such purity,—such justice,—such love, and such mercy ! I had long heard of thee by the hearing of the ear ; but now mine eyes see thee on the throne of thy resplendent glory,—and I repent, and abhor myself, in sackcloth, and ashes. Thy wonderful love in Christ Jesus, melts my heart into love, as often as I think of it. Thy captivating purity, and holiness excite in me a tumult of mixed emotions. Now, I abhor my sins, and pollution, which make me so unfit for thy presence. Now, I am captivated with love to thee, and long to be made like unto thee, O my blessed Redeemer ! Oh ! then, reveal more and more of thy love, and glory to me, O my gracious Father : that I may love thee more ; and pant more fervently after purity, and holiness. Grant me strength to look with stronger and stronger eyes of faith, upon thy holiness, thy justice, and thy mercy ; until this heart, in the full emotions of a perfected repentance, shall rest on thee, and recline on thy bosom, with unfaltering love : and there receive the seal of my heavenly Father's love ; and hear his voice say,—“ My child, thy sins are forgiven thee : go in peace ! ”

O hear me, my gracious God, and answer the desires of my heart. Accept the homage of this poor broken and contrite heart. Lead me in the way of holiness, and establish my feet firmly in the path of life. When I wander, O gracious Shepherd, bring the humble weeping penitent back to the fold of thy sheep. When I fall,—graciously lift me up ; and restore to me the light of thy face in the midst of the pleasing sorrows of penitence. Let the tears of contrition mix, and flow forth with the tears of restored hope, and joy. And when all my services and trials are finished, receive my humble, but joyful and enraptured soul into thy presence. And I will ascribe glory to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Our Father who art in heaven, &c. Amen.

CHAPTER XIX.

OF SANCTIFICATION.

“Unworthy, most unworthy is your servant,
To stand in presence of the KING, or hold
Most distant, and most humble place in HIS
Abode of glory, excellent, unrevealed.
But God Almighty be for ever praised,
Who of HIS fulness, fills me with all grace,
And ornament, to make me in his sight,
Well pleasing, and accepted in his Court.”

POLLOK.

THE blood of Jesus Christ cleanseth us from the pollution of all sin, as well as from its guilt. This cleansing is called *sanctification*. “Whom he justifies, them he also glorifies.” And the sanctification of our souls is our glory, and final preparation for heaven. “For without holiness no man shall see the Lord.”

It differs from justification, which consists in one single *act* of God's grace. This is a *work* of the Holy Spirit, proceeding in various degrees of progress, through its dreary winter seasons; and its bright and balmy summers. But, with all its variety of aspect to the eye of man, it always maintains its onward course. Through doubts, and unbelief, through joys and sorrows; through sad reverses and cheering victories, the Christian pursues his way by invinci-

ble grace, up the steeps of the narrow way, to the mount of God.

This may be considered in a twofold view: *First*,—as a work of grace on the part of God. *Second*; as a work of duty on our part. “We work out our salvation with fear and trembling;” while “God works in us both to will, and to do, of his good pleasure.”

First:—as a work of grace. The Holy Spirit takes the glory exclusively, not only of implanting in our souls the first principles of spiritual life; but also of sustaining, strengthening, and ripening them into perfection.

There is an analogy between God’s influences, and operation in the natural, and the spiritual world, at once perfect and beautiful. Our natural life he bestowed on us by a gratuitous act of his power. That life he sustains every moment of our existence, by his bounteous visitations. Our spiritual life, in like manner, he bestowed on us by a sovereign act of his grace. That “life is hid with Christ in God.” It is sustained by his love. It is drawn forth into healthy action by his grace. Its languor and sickness are removed by the balmy breathings of his spirit; who cherishes it; quickens it into active holiness; and in due time crowns it with the ripeness, and beauty of perfection. “In Him we live; and in Him we move; and in Him we have our being,”—both as CHRISTIANS, and as CREATURES.

And all this, according to his universal system in nature, God does by his own selected means. Our natural lives are sustained by the *means of his providence*; such as food, drink, clothes, rest, heat, medicine. We cannot describe the manner in which these means sustain and extend life. We cannot perceive how food is converted by a hidden and mysterious process, into new and healthy blood. It is enough to cherish our pious dependence on his divine providence, that we do know the fact that all this is so.

In like manner is our spiritual life sustained. And this is done by his selected *means of grace*; such as his divine doctrines, his promises, and all the ordinances of his sabbath, and his sanctuary; and especially the Lord's Supper. How this is done, we are not able to tell. How he confirms, and enlarges our spiritual perceptions, and knowledge; how he strengthens our faith; how he ripens into maturity our love to him, our penitence, our hope, and all the graces which cluster around the heart of the Christian,—by the effectual application of these means of grace, we cannot comprehend. The mysteries in the natural life, and the mysteries in the spiritual life, teach us humility, while they never shake our faith in the manifest facts of the one and the other. The wisdom and love of God gave us the gospel, and all his ordinances, “for the perfecting of the saints; for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ.” And thus, “we grow up into him in all things.” Eph. iv. 12, 13, 15.

How the Holy Ghost cleanseth us from the defilement of sin, we may, in some measure, understand by considering the following things.

To every vice, there is an opposite virtue. To every form of indwelling sin, there is an opposite grace, proceeding from the Holy Spirit.—Now, these vices and sins are effectually uprooted by the implantation of the living principles of the virtues, and graces of the Holy Ghost: and they die away under the vigorous growth of these graces, and virtues of the Christian.

The Holy Ghost “works all these works in us.” He illumines by his word; he quickens; he perfects. The result is, that “he worketh in us both to will, and to do, of his good pleasure.” That is,—we obtain from him, as the Lord of all life, the *will* and the capacity to love God; to

yield up to him our souls, and our bodies, as instruments of righteousness, and holiness, as those who are alive from the dead ; and are zealous in new obedience. We now know the things of God ; for we have the will, and capacity to discern them spiritually. We now receive the things of God ; for they are no more foolishness to us, as they are to the natural man. Our love is excited, and carried out with a supremacy of affection ; because “the love of Christ constraineth us.” We repent with deep humility, of all our sins ; deploring the evil we have done ; and forsaking them, and abhorring them, as “that abominable thing which God hates.” Our passions and desires, which cling to earthly and sensual things, are disentangled from the tempter’s snares ; and are made pure ; and are directed to their holy and proper objects ; by means of a fresh and vigorous growth of divine love to God, and spiritual objects. The love of the world is displaced by the increase of love, and devotional obedience to our Heavenly Father. Unbelief is weakened, and consumed away by degrees, as fresh vigour and life are conveyed to our faith, and zeal. A covetous disposition is displaced, with its horde of evil and disgusting attendants,—lust, ambition, pride, hatred, envy, malice, wrath, strife, with all their overt fruits of bitterness, and death,—and by degrees it is wholly removed by spiritual mindedness, with all its lovely constellation of graces,—such as “love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, temperance.”

Second :—Our sanctification may be viewed as a work of duty on our part.—Let us never forget that all this munificent grace is obtained by us, and ripened into a healthy vigour by us, in the way of our laborious devotion to every requirement of duty ;—in other words, in the steadfast and persevering use of appointed means. The Blessed Spirit does, indeed, “work all his works in us ;” and bestow every grace, free as the air we breathe. But, it is just as

true that he does work them in us, by our devout, and steadfast use of his appointed means of grace. We are placed under a deep and solemn responsibility. He creates his grace in us. But, in order to obtain it, we must put forth every faculty of our souls into a laborious exercise in asking, and seeking, and knocking at the door of free grace. We must do this with all our soul, heart, mind, and strength. We must neglect no one means of his grace. We must employ each in its proper place: and for its special end. With unwearied pains-taking, with humility, and prayer, we must wrestle, as in an agony,—with the God of Jacob; and refuse, with a holy importunity, to let him go, until he blesses us.

In these dutiful exercises must we persevere as earnestly and devotedly, as if we could, by these means, actually cleanse ourselves. “We must make unto ourselves,” in this way, “a new heart.” And at the same time, our love and duty to our Saviour, constrain us to rely so exclusively on his divine grace, and merits,—as if all means, and all duties, and all efforts were powerless and vain. This maxim let me impress deeply on every mind, until it become familiar in our lips,—**GOD NEVER REQUIRES MAN TO DO GOD’S WORK: BUT HE COMMANDS EVERY MAN TO DO ALL HIS DUTY.** Carry out this maxim in your whole conception of the work of God, and man’s duty and agency, in the great salvation. It will prevent you from trenching on God’s high prerogative, and grace. It will make you feel, and know your own proper place, as the humble recipient of divine grace; not the contriver, and author of your own regeneration, and salvation. It will prompt us to ask;—and to ask, because it is God that giveth out of his fulness. It will prompt us to seek;—and to seek, because God, who has assured us that he combines the means with the end, will cause us to find. It will prompt us to knock,

—and to knock with persevering earnestness,—because God will open to us.—Math. vii. 7, 8.

The Scriptures abound with intimations, and commands on this matter. “Work out your salvation.” “Make ye a new heart, and a new spirit.” “Repent, and turn yourselves from your transgressions.” “Grow ye in grace.” “Build up yourselves on your most holy faith, praying in the Holy Ghost: keep yourselves in the love of God.”

Now, let us see how we are to do all this.—We grow in spiritual discernment, when, by the study of the Holy Scriptures, we illumine ourselves more and more in God’s pure light of truth: and thus we expel darkness from our minds, and drive off doubts, and fears.

By holy contemplation, and acts of devotion, we cleave to our Divine Redeemer, by fresh acts of faith; we fix our minds steadily on his love, on his rich grace, and Almighty power; we realize his unceasing care over us, as our Teacher, our atoning High Priest; our Intercessor, our sovereign Lord. Confidence, and love, and faith in him do thence grow, and increase, and take possession of our hearts. Hence our faith is refreshed, and greatly strengthened. And, thence, by necessity, unbelief is weakened, and gradually dies, with its various attendant host of distressing doubts, distrust, fears, and despondency. “Out of the depths have I cried unto thee, O Lord.—I wait for thee, O Lord; my soul doth wait; in thy word do I hope.”

The habit of repentance, and contrition for sin, we can cherish, and strengthen, by having our hearts filled, and possessed with a sense of God’s awful and spotless purity; and the spirituality of his law; and the august majesty, and uncompromising purity of his justice. Oh! then, how loathsome will sin appear to our hearts? With what intense feelings of our own unworthiness;—and self-abhorrence, will we, then, throw ourselves in the dust, at the feet of our compassionate Redeemer,—crying,—“Unclean!

unclean ! We have heard of thee, by the hearing of the ear ; but, now, our eyes see thee ! Wherefore, we abhor ourselves ; and repent in dust and ashes !” Now, “ what carefulness is wrought in us ? Yea, what clearing of ourselves ? Yea, what indignation ? Yea, what fear ? Yea, what vehement desire ? Yea, what zeal ? Yea, what revenge” against sin ?*

And thus we destroy impenitence ; and melt down the obduracy of “ the old man ” in us. And thus “ we turn ourselves from our transgressions ;” and “ make to ourselves the new heart, and the new spirit.” And, thus, “ we cleanse ourselves from all the filthiness of the flesh, and spirit ; and perfect holiness in the fear of God.” We consider with impartial care, what are the reigning sins in us. And selecting the virtues, or the graces directly opposed to them, we cherish that grace ; we mature into a more perfect exercise, that virtue ; until we have gradually mortified the flesh, with the affections, and lusts. And all this can be done successfully, only through the Holy Spirit, who is shed on us abundantly through our Lord Jesus Christ.

Thus, the Blood of Christ, God’s Son, cleanseth us from the guilt of all sin ; so that we have pardon, and peace with God. And thus, it cleanseth us from the defilement of all sin.

Now, to pursue this subject farther, with success, allow me to remark that this pollution of sin had inflicted a double evil on us, as does the consciousness of crime on all rational beings. *First* : It overwhelms us with *shame and confusion*. “ I lie down in my shame, and my confusion covereth me, because I have sinned against the Lord my God.” In the progress of sanctification, we are freed from this degrading and deplorable condition. With the cause of

* 2 Cor. vii. 11.

our shame, that shame is taken away. With the cause of our confusion and disgrace, that confusion and disgrace are removed. Our heavenly Father now welcomes us to his presence, and the joys of his fellowship. "Come let us draw near, with the true heart, in the full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed as in pure water."

Second : The pollution of sin makes us objects of loathing in the eyes of infinite purity, and holiness. God cannot look upon us sinners, but with abhorrence of sin. But, the cause of this loathsomeness being removed, we are made acceptable in God's sight. This abhorrence is not taken away from sin in the abstract: but from our persons as sinners; so that we are actually as those who are cleansed and made pure before him. Hence God draws near to us; and we are brought near unto him. We are no more termed *the forsaken*, and *desolate*. "We are married to the Lord, and he delighteth in us; and rejoiceth over us, as his beloved spouse." Isai. lxii. 4, 5. And this love and communion are mutual, and abiding. "I am my beloved's; and my beloved is mine." Sol. Song, vi. 3.

Lastly : another important part of our salvation consists in our deliverance from the bondage of Satan. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." *First*,—In doing this, our Lord has broken up his usurped power over man, in this world: and, in particular, over his own ransomed people. This blow of our Almighty Redeemer's arm was felt by Satan, and all his legions, to the remotest abodes of his dominion. They retired in consternation from the pagan oracles; and the long-boasted scenes of their triumphs. This blow has not yet entirely consummated the ruin of these rebels, and their machinations. The conquered leader is, indeed, in chains, and he has been led captive; while his power has been greatly paralyzed. But the final

triumph yet remains ; when he shall be cast into the pit of his final destination. Our blessed King is, the meanwhile, reaping the first distinguished fruits of his glorious conquest. Satan is compelled to recede, as the light, and glory of the church advance. And he is now being driven out, and is “falling as lightning from heaven.” The advance of the latter day glory will send out the rays of effulgent truth and holiness, beaming brightly over the world. “Iniquity, as ashamed, will hide itself.” And our world shall be cleansed from the presence, the treasons, and pollutions of Satan. And in the joyful day of universal emancipation, when “the new heavens, and the new earth” shall proceed from God, the victory over this enemy shall be consummated for ever.

In the meantime the church is the field of the Christian’s *personal* triumphs over Satan, and all his wiles. Our Lord throws a wall of permanent protection around each of his ransomed ones. This wall of protection Satan cannot undermine, nor surmount. He who is “mighty to save,” and who did in the days of his flesh, cast out devils, and made Satan, and his angels fall as lightning from heaven, and quail at his feet, does still retain them in chains ; and render them powerless to harm us, beyond the mere trials of his temptations. Christ’s love is changeless. This love is our indissoluble bond of union to him. Nothing can separate him from us. Nothing can separate us from him. His watchful care is the exercise of his omnipotence over us. That keeps Satan in chains. That secures present peace, and future triumph.

Second : Besides this, there is an additional care exercised over us. As long as there is a vestige of indwelling sin within us, there is a dangerous foothold in us, for Satan, and his ever-busy emissaries. But, in proportion as we are renewed in the spirit of our minds ; and the remains of indwelling sin are, thence, gradually destroyed in us,—each

foothold of Satan, and his busy agents, is thence destroyed, and his facilities of assaulting us, are by degrees effectually swept away. In vain do the hosts of hell assail us, and Satan hurl his fiery darts, when faith keeps watch ; and our Redeemer's righteousness, as a shield, covers our vitals. And, finally, when this body of sin and death shall be abolished ; when this soul, purified from every sin, shall be clothed afresh, in our resurrection body, now made pure, and powerful, spiritual, and immortal,—the watchful cunning, and sleepless malice of hell, can thenceforth, no more tempt us, nor trouble us. They can, thenceforth, no more assail us, than they can an angel who has been ever sinless in his unclouded holiness, and glory.

QUESTIONS.

What cleanses us from all sin ?

State the difference between justification, and sanctification.

Is there great variety in the exercise of those who are in a state of sanctification ?

What is the *two-fold* view of sanctification ? What is the *first* ?

Who is the sole author of all life, natural and spiritual ?

Describe the analogy between God's influences, and operations in the natural world ?

What are God's *means of providence* to sustain our natural lives ?

What are his *means of grace* to sustain our spiritual lives ?

Describe this fully.

How does the Holy Ghost cleanse away our sins ? Explain.

Whence derive we power, and grace to persevere in this work ?

In what way does the Spirit destroy the habits of sin ?

What is the *second* view of sanctification ?

Does the Spirit work on our minds in an irrational manner ? How then ?

Does grace tend to cherish indolence, and the neglect of divine means ?

With what motives should we use all these means of grace ?

Recite the maxim designed to guide us into proper distinctions.

What will be the effect of piously attending to this maxim ?

Do the Scriptures enjoin it on us, to work out our salvation ?

When this, and similar commands seem difficult to be reconciled with the melancholy truth of man's depravity and inability in mind and will ; how do you apply the above maxim ?

Can we use the powers aright which we have, without the divine power of the Holy God ? Jerem. x. 23. Ephes. ii. 1, 2.

How do you *practically*, comply with these commands ?

Give a farther illustration. Another instance ?

How are we to oppose and overcome impenitence ?

Has the pollution of sin inflicted two great evils on us ? Name them.

Explain the *first* : and how that evil is cured. A text ?

Explain the *second* : and how that is cured. A text proof ?

There is another important branch of our salvation. What is it ?

What is the *first* thing our Lord does in destroying the works of Satan ?

Is the church the field of the Christian's triumphs over Satan ? Explain this.

What is the *second* thing our Lord does in destroying Satan's power ?

When and where will our triumphs over sin, and all our enemies, be perfected?

Do you, my dear friend, cherish the hope, that you are under the cleansing power of the blood of Christ? Have you obtained the Holy Ghost? Do you study to be holy? Do you "grow in grace?" Do you "keep yourself in the love of God" by all holy means? 2 Pet. iii. 18. Jude, ver. 21.

MEDITATION.

"Rock of ages! cleft for me,
Let me hide myself in THEE.
Let the water and the blood,
From thy side a healing flood,
Be of sin the double cure,
Save from wrath, and make me PURE!"

Have I passed from death to life? Do I perceive a real change in my views, my desires, and pursuits? Does the love of the Father,—or, the love of the world reign in me?—Here I pause. I will now throw myself down on my knees, and pray to God for divine light, and guidance.

* * *

If I am passed from death to life, then have I received of the Holy Spirit, a principle of spiritual life. By his quickening power has it been infused, and inlaid, into every faculty of my soul, and every power of my heart. And where there is real life, there is corresponding activity. This habit, or principle of spiritual life, is as strictly a reality in my renewed soul, as is the principle of natural life diffused over my body. The one is natural life: the other is spiritual. The one is as real in its own place, and mode of operation, as is the other. Without the one, I am dead, in my grave. Without the other, I am "dead in trespasses and sins."

And my gracious God has promised this to us, as a *real* blessing; and one of infinite importance. "A new heart will I give to thee." "You hath he quickened into life, who

were dead." Blessed be God for all this rich display of his grace.

Now, search, my soul, into the operations of this divine life. Wherever it exists, it shows itself by action. It is not a dead and inoperative element. And among its first actions, it inclines and moves the whole soul, into dispositions, and acts suitable to its own spiritual nature. It conveys an inclination, and disposition to my reason, perception, judgment, memory, and conscience: to perform their spiritual functions: to discern the truth, to discriminate, to remember it, to be regulated by it: and to give the answer of a good conscience before God. It inclines and moves the will, the desires, the passions, and affections, to what is pure, and holy. It has the power of a reigning law in my mind. It leads me on to walk,—not after the flesh, but after the Spirit; and to have a respect to all God's commands.

And, in the midst of all temptations, and trials, which I must encounter, it inclines and moves me to all the duties of holiness with an evenness, and constancy of power. And, finally, it is permanent in urgent inclinations. It is a real life,—and one that can never be extinguished. Can I ever forget the words of my divine Redeemer,—“Because I live, ye shall live also.” This is guarantee sufficient to secure abiding comforts. My perseverance in this divine life is thus intimately connected, and interwoven with the honour of the divine love, and power, and the very life of Christ.

But there is something more, resulting from this life. It consists of a certain power, and real capacity to do what God commands me. The various calls to do our duty,—to believe,—to repent,—to grow in grace—do all imply that I have a power, and capacity to follow Christ in the regeneration. But these are, by no means, the fruit of my natural powers, or exertions. It is a disposition, and capacity

conveyed to my soul, in spiritual life, by the gracious act of the Holy Ghost's regenerating power. From him proceeds all life. And the same texts of his holy word, which declare the possession of that capacity, and strength, do also declare emphatically, that they are wholly of the grace of God. The Holy Spirit does so watch over the entire accomplishment of the scheme of our redemption, that not one of all the jewels of his crown shall be alienated from him : and that man's pride shall be levelled to the dust of abasement. Listen, my soul, to his divine words. "They that wait on the Lord, will renew their strength." "Ye walk worthy of the Lord unto all pleasing,—being strengthened with all might, according to his glorious power." And what can be surer than his promise : "In the Lord have I righteousness and STRENGTH." "We are strengthened with might by his Spirit in the inner man." We can even exult and say, in view of our ever present Saviour,—“I can do all things through Christ which strengtheneth me.” For all encounters,—and for all duties, “we are strong in the Lord, and in the power of his might.” For “the God of peace, through our Lord Jesus Christ, makes us perfect in every good work to do his will.”*

Thanks be to my God, for all his gifts. Thanks to thee that thou hast given us this will, this disposition, this power to do the holy acts of a christian life. Vouchsafe, then, O divine author of this spiritual life, that grace which will cherish and preserve it in my soul. Let me watch diligently, lest I permit it to be wounded by temptation, or marred and weakened by the violence of indwelling sin. And let me apply myself with all diligence to the strengthening and maturing of this life, by the habitual exercise of its powers, and capacities.

And having thus received “strength for holiness,” my

* Isai. xl. 31. Col. i. 10, 11. Isai. xlv. 24. Eph. iii. 16. Phil. iv. 13. Eph. vi. 10. and Heb. xiii. 20, 21.

soul shall labour with patient perseverance, to exterminate all criminal desires, and vicious propensities ; all unholy affections ; all unruly passions ; all ungodliness, and worldly lusts ; all rebellious thoughts, and vain imaginations ; that I may be found in a course of dutiful obedience to all the commands, and ordinances of my Lord and Master Christ ; as is befitting one who professes to be “ crucified to the flesh with the affections and lusts ;” and to be “ cleansed from all the filthiness of the flesh and spirit.” So help me, O my God, to redeem my vow !

A PRAYER.

Blessed be thy name, holy and merciful God, for the gracious mission of the Holy Spirit. My soul was found of thee in a deplorable state. But, thou didst not abhor me. Thou didst mercifully lift the poor outcast, from the fearful pit, and from the miry clay. It was thy sovereign grace, O eternal spirit of holiness !—even thy rich grace that moved THEE to this work of love. O height, and depth of the love of God ! As often as I look on this unexpected visitation of love, my heart rejoices, and exults in God my Saviour, and Sanctifier. O the unspeakable joy, and pleasure of beholding thee, through the lattice of thine ordinances !* What must it be to know thee, and see thee in the glory of heaven ! O the divine pleasure of believing in thee, my Redeemer ! How sweet the joys of loving thee ! How delicious the hope of meeting thee, to part no more ! And, oh ! what then must it be, to be with thee, in the full vision of thy glory,—to be for ever with thee, my God, and for ever in the family of the ransomed and holy ones ! I do heartily bless thee, O God, that ever I was born : and born to such an inheritance. I will adore thee, O Jehovah, my righteousness, and strength, for ever and ever !

* Song of Sol. ii. 9.

O God ! thou art my God ; early will I seek thee : my soul thirsteth for thee ; my flesh longs for thee in a dry and thirsty land, where no water is. As the hart panteth after the water brooks, so panteth my soul after thee, O God, my God ! I long to behold the light and love of thy face, unclouded, uninterrupted. Mercifully deign to illumine me more, each day. I long to bathe in the fountain of purity and life ; that I may stand pure, before thee. I long to have my soul more and more conformed to thy law ; and the divine model, and pattern of my sanctification.

Thou givest strength to him that is weak ; even strength along with the gift of purity, and holiness. Be it even so to me, O Lord, according to thy word. I long to commune with thee, my God, in the light of thy presence ; disentangled, and free from the snares, and distractions of sin. Oh ! for the unction of the Holy One ; that I may know all things ; and be consecrated to thee. O Lord, let my heart be lifted up, above all my foes, and thy foes. Let it be wholly thine ; and without a rival. For Thou, O my God, art my life, my portion on earth, and my inheritance in heaven.

Work, then, O Lord, of thy goodness, all thy work in me. Fulfil all the good pleasure of thy goodness ; and the work of faith with power : that the name of my Blessed Redeemer may be glorified in me ; and I in him ; according to the grace of our God, and the Lord Jesus Christ.—2 Thes. i. 11, 12.

And, O my Blessed Redeemer ! and thou Holy Spirit ! whom I humbly adore and love,—strengthen, and confirm every grace in this humbled, and prostrate soul. Root out, I beseech thee, O Holy Spirit ! every evil desire ; every earthly passion ; every impure affection. Overturn the dearest idol, to which my soul clings with idolatrous affection : and utterly destroy in me, all lusts, and all covetousness, which is idolatry. Most Holy One ! make me holy

as thou art holy. Give me the *reality* of thy holiness ; and let the perfection of it in *degree*, await me, in my home in heaven. Deign then, O Holy Spirit, to make me thy temple. Enter in, and take possession of the habitation of thy own creating ! Illumine it with the beauty of holiness. And do thou, as the Spirit of judgment and of burning, utterly consume every evil propensity ; and destroy even the inclination to sin. This will be *done*, blessed be thy name. It *will* be done, sooner or later. I rejoice in the assurance. Rule thou, then, O Lord, on this thy throne, in this thy own temple. Overthrow the influence of all these strong constitutional sins : and of all these foes, which assail me by their means. Arm my soul against the various temptations, put forth to entice my heart away from thee ; and my feet from thy commandments. In due time, put Satan under my feet. And, O thou conqueror of death, overcome in me the fears of death. And when it comes, may it find me clothed in the robe of Christ's righteousness ; having the white stone ; and the new name ; and sitting at my Redeemer's feet ; and ready to pass with him,—leaning on his arm of love and power, while I pass through the Jordan of death, into thy Canaan above.

And while life continues, may I follow thee in the path of duty with fidelity ; and, in all my sufferings, with patience. I here humbly renew my vow of self-dedication, to thee. I lay this living sacrifice, holy and accepted, in Christ, on Him, our New Testament altar. O God, graciously accept the offering. And grant me an enlargement of grace ; and the divine quickening of the Holy Ghost. Then shall I joyfully fulfil my vows ; and serve thee with all my heart, and with all my soul, and with all my strength ; and with all my mind.

In every duty of holy life, may I be found humbly and assiduously employed. Pour out upon me the spirit of watchfulness and prayer ; and help me ever to mingle a pure

and ardent devotion, with all the active services of life. Oh ! for grace and strength, to follow the Lord Jesus, as my perfect model ; in my efforts at carrying out all the graces of the new creature, into an active christian life. Oh ! for his purity of heart. Oh ! for that meekness, and humility, which adorned him. Oh ! to be like him, in his patience, and self-possession, and triumph, in the hours of temptation ! When he was reviled, he reviled not again : when reproached, he cursed not. Grant me, O God, such a divine state of mind, and heart, and life. Oh ! for his spirit of fervent prayer, and habitual devotion. Oh ! for his simple, sincere, and unaffected submission to his Heavenly Father, in all things. Oh ! to have my will swallowed up in his divine will. And in order to reach forth to this, remove every weight, and the sins which easily beset me : that I may perfect holiness in the fear of God. Grant me these divine favours, O Lord God ! for his sake, who ransomed us, and washed us in his own blood. And glory shall be thine in Christ, for ever. Amen.

A PRAYER SUITED TO ANOTHER CLASS:

O God, look down in compassion upon me: I am sorely beset with temptation, and am ready to fall. O my God ! send forth thy light and thy truth ; let them lead, and guide me to thy holy presence. Oh ! for a time of refreshing from thy life-reviving presence. Strengthen me with all might in the inner man. In every trial and sore temptation, I am cheered with thy promise. O faithful God ! thou wilt not leave me to the will of my enemies. And nothing is more clearly promised us than final victory, infallibly. Thou wilt make us more than conquerors. Through thy grace let this stimulate me to a higher degree of steadfast obedience. And, being assured of victory, may I become more active in my christian course : and immoveably fixed in thy love, and the stability of my profession. O most de-

licious joy, from such an assurance. We shall reign with Christ upon his throne: the last enemy being destroyed. What a contrast with my present condition! Who can conceive the joys of being free from all doubts, all fears, all misgivings. Let me lift my head in the midst of all my foes. Let me rejoice in God my Saviour.

And grant me, O Lord, grace to hold out, and persevere in holy resolutions. May I never yield aught to the foe. Let me anxiously guard against every act, or word that may bring dishonour on thy cause; or grieve thee, O divine spirit of holiness! Let me never be so far left to myself as to do aught willingly, that would grieve thy people; or give occasion to the enemy to blaspheme. O! deliver my soul from death, mine eyes from tears, and my feet from falling.

In the business, and tumults of life, I am very apt to forget thee, my God. I tremble at the possibility of my falling into a cold and languid condition: and restraining prayer, and casting off fear,—and perhaps of even falling away from my profession,—and of falling, perhaps, too, into crimes,—a backslider,—an apostate!

I beseech thee, O God of faithfulness and divine compassion! guard me, and guide me continually. O keep me ever under thy watchful eye; and let my eyes ever be on thee, for direction, and for strength. Arm me against all fiery trials. Oh! for grace to resist the first approach of the tempter; and to shun even the appearance of evil. Heal my soul, O Lord! of every malady of sin. Strengthen in me what is weak: confirm me in thy ways; and put an end to every disposition to waver and doubt. O! make me strong in the Lord, and in the power of thy might. Then shall I not backslide; but I shall run with joyfulness in thy ways of holiness.

When I look back upon the past, I have much to fear. But from thee, O God! comes my pardon. When I look forward into the future, O my God! thou art all my hope.

O ! guide me, and guard me. O ! give me not up to the will of those who hate my soul. Am I not, O my blessed Redeemer ! in thy new and living way ? Do I not love thee, O my Saviour ? Wilt thou ever give up the work of thy own hands ? O no, thou wilt never,—no, never leave me !

My poor, weak, doubting heart, in its wavering faith, often forgets thee ; often loses sight of thee in the midst of sinful infirmities, and sad delinquencies. But thou, O Lord ! never forgettest me. I rejoice at thy promise of this, which is sure and steadfast : while I am mortified at the weakness of my faith, and my ever intruding doubts, and suspicions, and jealousies.

When I am overtaken with afflictions, and thrown into the fiery furnace, Oh ! let it be for thy sake, O Lord ; and not for any misdoings of my own. When I suffer, may I suffer as a Christian. Let me have a pure conscience. O ! let me never have the experience of an evil one to add fuel to the flames. And, in the hot furnace, O thou Son of God my Redeemer ! let me see thee, and feel thy presence while thou walkest with me there. Without thee, oh ! what can comfort me,—what can satisfy the unhappy, and craving soul ! With thee near me, as I lean on thy arm, I will fear no evil,—no, not even the dark valley of the shadow of death itself. Thy frown is terrific : thy anger,—who can endure it ! But, O my God ! thy gracious smiles spread abroad the joys of heaven in the soul, even in a howling wilderness ;—even in the fiery furnace !

Thanks to thy divine wisdom that thou makest fiery trials to promote our sanctification. May I feel the purifying power of these means. While they disentangle me more and more from a world, which can be no portion to my soul, may I rise up, and flee from its snares, its follies, its sins ; and may I cleave closer to thee, my God, than ever. And, feeling that sin causes the hidings of thy face, O ! may I abhor it with a perfect hatred. It brings on me all my

bodily pains ; all my sorrows of mind ; it nailed my Saviour to the cursed tree. Oh ! I hate it ; I abhor it ; I fly from it. O for more holiness of heart and life. O for a heart to pray with more of the spirit and ardour of devotion. O for the zeal, and ardent devotion of Israel : that, like him, I may wrestle with my God, with strong crying and tears ; and, like him, prevail. And, O my Redeemer ! why not ? May not even such as I, so wrestle and so prevail ? It was through thy strength, Lord Jesus, that he prevailed. And thou,—thou, O my Redeemer ! art still as near to us, and as full of love, and mercy, and as faithful to hear us as ever. Oh ! then hear me, and perfect thy work of grace in me, that in due time, I may, in the perfection of holiness, praise thy boundless love, and faithfulness, and enjoy thee in the land of perfection, and glory above.

And, my bountiful God, what can I render to thee for all these benefits !—I look up to the mountains of holiness, and glory. I rejoice,—I exult with joy at the prospect of reaching that land, and that palace of my heavenly Father. Land of eternal beauty and holiness ! Land of glory immaculate, ever shining, without the interruption of night ; brighter and brighter ; ever beaming from the throne of God, and the Lamb. What new and ravishing views ! What new and delicious sensations ! What transports ! What new pleasures ! What boundless bliss ! These are the joys of thy divine presence ! These are the fruits of an entire deliverance from sin ! These are the issues of perfection in glory !

Now, hear me, O Lord, and answer me. And glory shall be to the Father, and to the eternal Son, and to the Holy Ghost, for ever : Amen.

ANOTHER PRAYER, FOR ANOTHER CLASS OF YOUNG CHRISTIANS.

O Lord, I beseech thee, look down upon one of thy poor feeble and fainting children. May I venture to call thee, Father? Abba, Father! have compassion on me, according to the multitude of thy tender mercies.—This coldness of my love; this languor of my affections; this feebleness of faith; this averseness to daily duty, and penitence, alarm me. And justly ought I to be alarmed. And yet, even in my alarms, my unsettled spirit wavers, and halts between thee, and the world. When I would do good, evil is present with me. I know that the law is spiritual; but I am carnal,—yea, woe's me, I am sensual, sold under sin. That which I do, I allow not; but, then again, what I would, that I do not: and what I hate, that I do! “I feel in me, as it were, a double will: this new will, which had begun in me, whereby I could love thee, and enjoy thee, O God, my only chief joy,—has not yet been able to overcome with due steadiness, my former and fleshly will; so deeply rooted has it been in evil habits. It is even so, O Lord. I feel how the flesh lusteth against the Spirit; and the Spirit against the flesh. O Lord, I was, myself, on both sides; but I must confess with shame, that I am more in that which I approved in myself; than in that which I condemned in myself. Truly I am more in that which I condemn; because, for the most part, I suffer unwillingly, what I willingly did.”*

O Lord, if I am indeed thine, why is it thus, with me? If Jesus be mine, and I am his, O why is my devotion so languid? Why is my love so cold? Why is my will so distracted, and so easily drawn away from thee? Quickened me, O Lord, that I may hasten to keep all thy commands. Open up thy word to me, O Lord; and let the entrance, thereof, give light; and scatter this dreary darkness, that has rested

* St. Augustin. de Contrit. Cord. Lib. 8. Cap. 5.

so long on my poor distracted spirit. Oh! shed abroad the love of Jesus in my heart. Let its ardour inflame my zeal; and quicken the new life in me; and rouse up every power of my nature into a new course of devotion, zeal, and holy obedience.

And free me, O Lord, from those enemies which now, of a long time, have pressed on me with all the urgency of their temptations. I have no power, nor might in me, to overcome them. But thou art my strength, as well as my righteousness. From thee thy children have all supplies to overcome the enemy. Through Christ strengthening me, I can do all things. Oh! grant me this needful supply. Out of the depths do I cry unto thee. O my God, hear my humble supplication. Answer me speedily. And let the ransomed captive leap from his chains, and sing aloud for joy.

Let my distracted heart—too long, alas! drawn into opposite courses by conflicting principles—be subdued, and follow hard after thee. Let peace once more reign in my tranquilized bosom. Let hope resume her joyful and cheering reign in my heart. O for the fresh manifestation of my heavenly Father's love. That love will kindle love in me. That will silence my foes; and restore me the joys of thy salvation: that will put a new song in my lips, and I will praise thee, O God, my God, with exceeding joy.

And, surely, my dear and blessed Redeemer, thou wilt not forsake the work of thine own hands. Am I not thy workmanship, created anew in Christ Jesus? Am I not thy child;—prodigal as I was—yet didst not thou bring me home; and take me to thy paternal bosom? O God, may I not, then, call thee My Father?

In the former sunny hours of an unclouded heaven,—and during my first love,—I beheld the face of my dear Redeemer. I knew him. I felt his presence. I knew he was near me. And I rejoiced in God my Saviour. But, a dark cloud has been overwhelming me. I have been walking in darkness:

yet struggling to break through the cloud, and regain the vision of thy gracious face. Oh ! let these sweet days return in the revival of the freshness of former love and joys. And, Oh ! never,—never may I fall again into such bewildering darkness. O blessed Sun of light, and life, and all my joys, keep me ever near thee ! May I lean on thine arm, and recline on thy bosom in joyful communion, O my Redeemer ! Henceforth let thy constraining love make my whole soul, and heart wholly, and for ever thine. Oh ! to be thine, and to have the transporting assurance that I am thine, wholly and for ever !

And I long to glorify thee in the duties, and business of active life. May I glorify thee, by the clear evidence that pure religion and undefiled, makes Christians better citizens, and better prepared, every way, for every good word and work. For this purpose, O Lord, grant me “that wisdom that is from above ; which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.” Then shall I have my conversation in the world, with “simplicity ; and godly sincerity ; not with fleshly wisdom, but by the grace of God.”

And mine eyes, I trust, shall be ever upon thee, O blessed Redeemer ; watching for thy coming. Oh ! glorify thyself by making me fully ready to welcome thee, at thy coming. And grant me this favour, O gracious and indulgent Father, that my setting sun may be in all the sweetness, and gentleness of the summer’s eve ; not in clouds, nor in storms. O let all these be swept away, come whenever this day may. And let serenity, and peace reign in my bosom. Then, O my God, crown the work of thy own hands—crown the work of my sanctification, with a joyful, and triumphant death. And glory shall be to the Father, and to the Eternal Son, and to the Holy Ghost, for ever and ever : Our Father who art in heaven, &c. Amen.

CHAPTER XX.

OF THE STATE, AND BENEFITS OF THE SOULS OF BELIEVERS AT THEIR DEATH.

“ And one of the elders answered, saying unto me, what are these which are arrayed in white robes ; and whence came they ?

And I said unto him, Sir, thou knowest.

And he said unto me, — These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore ARE they before the throne of God, and serve him day, and night, IN HIS TEMPLE. And HE that sitteth on the throne, shall DWELL AMONG THEM.—For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes.” Rev. vii. 13—17.

VARIOUS opinions have been entertained on this point. Passing by the fictions of Pagans, Jews, and Romanists, we would observe, that in primitive times, an opinion gained ground among some, that the soul did, indeed, enter immediately into heaven, in full perfection of glory ; but that there was no resurrection of the dead ! Another class held that the soul remained in a state of insensibility to pain, or happiness, from the time of death, to the last day ; when it was *raised*, along with the body ! This opinion was revived in the days of the Reformers, and latterly by

Dr. Law, bishop of Carlisle, England. Dr. Campbell has refuted him.*

Another class advocates not only an intermediate *state* ; but an intermediate *place*. They were drawn, evidently, into an opposite extreme, by the rash error of those mentioned above, who admitted the entrance of the soul into heaven, at death ; but rejected the resurrection of the body. To gain an advantage over these, the advocates of an intermediate place, resolved to maintain that the soul could not, in a state of separation from the body, attain glory, and felicity in heaven. The body was indispensable to this. And, thus, as the venerable John How remarked,—“ They let go one important truth, to hold another the faster : they ransom one doctrine at the too dear, and unnecessary expense, and sacrifice of another.”†

In this theory, we meet with a double error.

First : That the soul does not arrive at perfect holiness at death. *Second* : that it does not enter immediately into heaven : but is “ in a prison,”—“ in the lower parts of the earth ;”—“ in a place out of heaven,”—“ and apart from the mansions of glory.” And, *finally*, “ that place is Paradise, which is not heaven.”

On the contrary, we believe, and publicly avouch, in harmony with the creed of all the branches of the Reformed churches, these two pure, and most consoling doctrines of the Holy Bible :—*First* : that the souls of believers, at death, are made perfect in holiness. *Second* : that they enter immediately after death, into glory in heaven.

FIRST :—They are made perfect in holiness at death. This is the doctrine taught in the standards of the Reformed Dutch Church. “ Our death is not a satisfaction for sin ; but only an ABOLISHING of sin !”‡

* Campbell's New Transl. of the Four Gospels, vol. i. p. 314, &c.

† How's Works, New-York Edit. p. 223, Note.

‡ Heidelb. Catech. Quest. 42.

It is the decided belief of all the sections of the venerable Presbyterian Churches, who all adhere to the Westminster Confession of Faith, and Catechisms. I shall give a single quotation.—In their admirable catechism, we find this,—“The souls of believers are, at their death, made perfect in holiness.”

It is the avowed doctrine in the standards of the Episcopal Church. I shall quote one sentence from the Burial Service,—“Almighty God! with whom do live the spirits of those who depart in the Lord: and with whom the souls of the faithful, *after they are delivered from the burden of the flesh*, are in joy,” &c. Here it is truly, and most faithfully taught that the souls of the departed are “delivered from the burden of the flesh.” No man will violate fair criticism, by supposing that by the FLESH, any thing else is meant than that expressed by the apostle Paul: namely, corruption, and the remains of indwelling sin. See Romans, viii. 4, 5, 8, 13.

And we have the testimony of no less a witness than the learned Bishop Bull to the fact that this was held by the Church in all times. Here are his words:—“I do affirm the consentient, and constant doctrine of the primitive Church to be this: that the souls of all the faithful, immediately after death, enter into a place and state of bliss, far exceeding all the felicities of this world; though far short of that most consummate, perfect beatitude of heaven, with which they are to be crowned and rewarded in the resurrection.”* He goes on to show that the doom of the wicked takes place at their death also.

This is our doctrine, and that of the Holy Bible. I beg attention to the following evidence. Speaking of the death of saints,—Isaiah says,—“the righteous are taken away from the evil.” The words “to come,” are not in the He-

* Serm. On the Middle State.

brew ; and they are noted, accordingly, in *Italics* by the translators. Hence, they are taken away from the evil of *sin*, and of *suffering*.

At our Lord's transfiguration, two of the departed saints appeared with him perfect in holiness. "Moses and Elias appeared with him IN GLORY." Hence they were free from sin. I take this in connection with Hebrews xii. 23. Departed souls are there declared to be "the spirits of just men made perfect." And we have the divine testimony, that "God is not the God of the dead, but of the living ; for ALL LIVE UNTO HIM." Luke xx. 38. Now, it is inconceivable how "the spirits of just men made perfect," do live unto God, and with God, if they are not perfect in holiness. "For evil shall not dwell in his presence."

Finally : John beheld in vision, the saints in their glory, with the angels around the throne. "They had washed their robes, and made them white in the blood of the Lamb." And, rehearsing the song which they sang, he declares, by the spirit of inspiration, that "they have no guile;" and they "are WITHOUT FAULT before the throne of God." Rev. xiv. 5.

And there is another point worthy of notice. Those who deny all this, and advocate the intermediate place, put themselves in a serious dilemma. If the saints go into an "intermediate place," not "perfect in holiness,"—then one of two things must follow :—*First* : If left to themselves, without any means to purify them from the sins which, they say, do accompany them ; then, inasmuch as sin is never stationary ; but always "waxes worse and worse;" as is perfectly evident from universal experience,—what must be the state of accumulating guilt, and pollution of those "sinful saints," by the time they reach the judgment-seat of God. This deserves grave consideration. To their doctrine it exhibits an insuperable objection.

But, *second* : If those who depart, NOT perfect in holi-

ness, have, in "this intermediate place," the means of cleansing themselves from sin,—then this must be, after all, nothing else than the Purgatory of the Roman sect, revived under a new name ! And if so, it must be right and proper to pray for the dead ! But, this is contrary to Scripture, and the creed of all the Reformed Churches.

SECOND :—The souls of believers enter immediately into glory with Christ, in heaven.

Here I must introduce a remark on the clear and specific language of divine inspiration ; in describing what is beyond the grave. In the Hebrew of the Old Testament, the word SHEOL, and in the Greek of the New, HADES are invariably used to convey the idea of the INVISIBLE world. All the dead have passed into SHEOL, HADES,—the INVISIBLE world. In this place there is GEHENNA, hell, or the place of eternal punishment : and there is the OURANOS, the heaven of the holy and happy.

Now, sometimes in speaking of the deceased, simply Sheol, or Hades is used. Because the character of the dead person decides whither he has gone. If he was wicked, he is gone to Hades, into that place of Hades where the finally impenitent are punished. Thus, "the rich sinner died ; and in Hades, he lifted up his eyes, being in torment." It was not necessary to specify that he was in Gehenna. It was enough to state the fact that he died impenitent, and was in Hades ; in order to determine where he was. On the contrary, if he was a good man, and holy, it was not necessary to detail minutely in what part of Hades he was. It did follow, as in the case of our Redeemer, that, being in Hades, his pure soul was, of course, in heaven.

Now, let our sentiments be here distinctly understood. We admit an INTERMEDIATE, or rather, an INTERVENING STATE, in which the souls of all believers exist, until the resurrection. But we do peremptorily deny that there is any *intermediate place*.

The souls of believers certainly pass into glory, and are with Christ, where he is, in true and eternal glory. But, then, their full glory, and perfection in happiness, are not consummated until the day of final judgment. This is the true doctrine, held by the Church in all past times, as we have shown from Bishop Bull.

The Reformed Dutch Church has always held it. "Our death is an abolishing of sin, and a passage into eternal life." "My soul, after this life, shall be immediately taken up to Christ, its head." "After this life, I shall inherit perfect salvation, which eye hath not seen, nor ear heard."* And with our Church, agree the German Reformed, the French, and Swiss Churches.

The whole of the different sections of the Presbyterian Churches in our land, and in Scotland, teach this distinctly, in their standards. I shall quote one single testimony. In their admirable catechism they teach,—“The souls of believers are, at their death, made perfect in glory, and do IMMEDIATELY PASS INTO GLORY.”†

This doctrine is also distinctly expressed in the standards of the Episcopal Church. In no part of them is taught the doctrine of an “intermediate place.” No passage favouring this fiction can be produced. On the contrary, I shall quote simply one sentence, that must settle the point with candid men. In the Burial of the Dead, we have these words,—“Almighty God, with whom DO LIVE the spirits of those, who depart hence, in the Lord; and WITH WHOM the souls of the faithful, after they are delivered from the burden of the flesh, ARE IN JOY, AND FELICITY,” &c. This testimony is as strong, and decisive as that of any of the other branches of the Reformed Churches.

I now direct you to the testimony of the Holy Scriptures

* Heidelb. Catech. Quest. 42. 57. 58.

† Quest. 37, Westminster Shorter Catechism.

on this point. Isaiah, in the passage already quoted, testifies that the righteous, when taken away, "enter into peace." This can be referred only to their souls. "They rest in their beds,"—that is, the body sleeps in the night of the grave. "Each one walking in his uprightness." That can be referred only to the soul in its departed state of activity, and enjoyment.

When "the body returns to the dust," the spirit returns to God, who gave it." Eccles. xii. 7. "Elijah and Moses appeared in glory." Luke ix. 31. Moses is, therefore, where Elijah is. But, Elijah "was taken up to heaven." 2 Kings, ii. 1, 11. Hence, the departed soul of Moses is now in heaven, as well as the body and soul of Elijah.

Again :—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God ; an house not made with hands, eternal in the heavens." 2 Cor. v. 1. Hence, on our leaving this dissolving tabernacle of the body, we HAVE,—it does not say, *we shall have*,—but we HAVE an eternal house of habitation in heaven. We have it from the moment we leave this world.

Take, in connection with this, the strong testimony of the apostle in another place, which no man can mistake. To be "at home in the body," is to be absent from the Lord. "And to be absent from the body, is to be present with the Lord." 2 Cor. v. 6, 8. Hence, he was willing "to depart, and to be with Christ, which is far better." It is quite manifest, that, if he did not fully believe,—and believe it as an inspired apostle—that his soul was, at death, to be immediately home in heaven, with Christ, it would not have been far better to depart from the peculiar happiness of "his days of heaven upon earth." Philip. i. 23.

Hence, it follows that, as certainly as the soul is absent from the Lord, while at home in the body ; so certainly, is it present with the Lord, when, by death, it is absent from

the body. And, hence, also, the apostle couples our “DEPARTURE AT DEATH,” with our “BEING WITH CHRIST.”

God has ONE great family of the ransomed. Paul says, “Of whom,” that is, Jesus Christ, “the whole family in heaven, and earth is named.” Eph. iii. 15. Now, he speaks not here of angels; but of that whole family that is named after Christ, that is, CHRISTIANS. But, this “whole family is in heaven, and on earth.” If, then, they are absent from the earth, they must be in the family of HEAVEN. For, there is no third place, where a third division of this family is. They are “in heaven, and in earth” only.

In connection with this fact of their being “present with the Lord,” let me quote the following:—“Them that sleep in Jesus, God will bring with him.” “Behold, the Lord cometh with ten thousand saints to execute judgment on all.” Now, is it not quite clear, from these texts, that if the spirits of just men made perfect, are not *with* him, when he descends to the final judgment, it could not with any truth be said, He “cometh down with them,” and “brings them with him.” It is very true, when he has raised their sleeping bodies, he will “bring them,” in soul and body, “with him,” when he returns after the day of judgment. But, when it is said that “he cometh with his saints to judgment,” it can with no propriety be said, in reference to their bodies. And, it being spoken of their souls, it is evident that they must have been with him in heaven.

“I heard a voice from heaven, saying, write: blessed are the dead who die in the Lord, from HENCEFORTH. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” Rev. xiv. 13. Can any language express more plainly than this, that they “who die in the Lord,” are “blessed from henceforth,”—that is, from this instant, even from the very moment they die?*

* Schleusner, on the word *apri*, observes, that when it is construed

If any doubt yet remains in the mind of the reader, let him carefully read Revel. vii. 13—17, in connection with this clear testimony.

When the saints depart this life, "they are carried by angels into Abraham's bosom." Luke xvi. 22. This is an attractive exhibition of heaven under the figure of a heavenly feast, wherein there is, at once, blessedness enjoyed both in giving and receiving happiness, in heaven's purest joy. It is manifest, then, that Lazarus, and others who come from the four winds, to "sit down with him," must be where he is. But the Spirit of God has decided where he is. "Abraham, Isaac, and Jacob, are in the kingdom of heaven." Matt. viii. 11. Now, this cannot mean the branch of the kingdom of heaven upon earth. It is, therefore, in the kingdom of heaven above, where Christ is. Hence, those who are with Abraham, are in heaven. This receives additional force from the following verse. Those who are not with Abraham, are "in outer darkness, where are weeping and gnashing of teeth."

Finally: The advocates of the distressing and gloomy doctrine of the soul departing in sin, into an intermediate place, lay the greatest stress, nay, indeed the main stress of their defence, on the assumption that paradise is not heaven; but "a place out of heaven," and "apart from it," "a prison of spirits." To this "prison of spirits," went Christ at death, and the soul of the penitent thief.

To sustain this, they call in the motly criticisms on 2 Cor. xii. 2—4, to show that heaven is distinct from Paradise. They maintain that Paul had two visions: that in one of them he was introduced to the third heavens; and in the other, into paradise.

This is mere affirmation without proof. They were the

with a preposition, *απο*, as in the text, it denotes the present time, even this very instant.

one, and same vision : they bear the one, and same date,—“fourteen years ago.” He speaks of nothing he heard, or saw different from paradise. If they had been two distinct visions, is it not most likely that in “the third heavens,” he would have heard “things unspeakable and unutterable,” rather than in this same supposed inferior place of theirs called Paradise ? On the contrary, he speaks not of the sights, nor words, until he had stated the place into which he had, in rapture, been caught up. Why, then, does he mention first “the third heavens,” and then “Paradise ?” I answer, to define exactly the spot ; just as the Apostle says on another occasion, of another thing, “we shall be caught up in the clouds,” “to meet the Lord in the air.” The air and the place of the clouds is the same place. So is heaven and Paradise. And I applaud the remark of a good divine, that the Apostle varies the expression of “the third heavens,” and of “paradise,” with a studied design to refute the prevailing Jewish fiction in his time, that paradise was a place distinct from heaven.* As if he had said, I was, fourteen years ago, caught up into the third heavens,—yes, I mean to say, I was caught up into paradise, or the third heavens.

But, let me present you a demonstration on this point. Let us look into Rev. xxii. 2, &c. Here we have a sweet and divinely consoling exhibition of heaven, which follows the description of the general judgment in the preceding context. Now, take notice, that in THE MIDST of this heaven, was the TREE OF LIFE. That is, JESUS CHRIST, the ONE AND ONLY TREE OF LIFE, is the centre and attraction of all, in the midst of heaven. Now, turn we to Rev. ii. 7, where we thus read,—“Him that overcometh, will God give to eat of THE TREE OF LIFE, which is in the midst of the paradise of God.” Can any thing be more plain and decisive than this divine assurance of the Holy Ghost, that the

* See Dr. Guise’s Paraph. on this text.

one, only TREE OF LIFE is in the midst of heaven, and in the midst of paradise? Hence, heaven is the same place as paradise, and paradise is identically the same place as heaven. And let no man gainsay this testimony of the Holy Ghost.

The source of error in those who oppose us, on this plain gospel doctrine, is this. They collect those passages of holy writ, which describe the fulness of the perfection of saints in body and soul, at the last day. And from these, they draw the conclusion, that because the saints are made fully perfect in glory, and happiness at the last day, at Christ's coming; therefore, they are NOT in glory, and in heaven NOW, or previous to that day! This is what logicians call a *non-sequitur*, a mere sophism. By the same process of reasoning might I prove, that because there is a *general* providence, therefore there is no *particular* providence! Or, because saints are fully perfect in glory and happiness only at the last day; therefore they have no glory, nor happiness in this present life, nor after death, until the final judgment. But every one sees that the existence of the one state, at the last day, does not preclude the certainty of the other at the hour of death. The opposers of this gospel doctrine do reason thus,—that, because the one is true, therefore the other is not true. On the contrary, the Holy Scriptures declare that BOTH are equally true at their own proper time, and in their own proper place.

I conclude with noticing some of their expositions of texts, pressed into their service. "I go to prepare a place for you; and if I go, I will come again, and receive you to myself," &c. John xiv. 3. Hence, say they, we are not received into "the mansions of heaven," until Christ come again. But, he does not come again until the last day. Hence, not a soul is received in heaven until the last day.

This sophism assumes for granted, what never can be proved; namely, that there is only *one coming* of Christ, remaining to be looked for.

Now, let us only open our Bible, and we shall see that there are more comings of Christ than the one in his flesh at the day of judgment. For instance, Christ comes to a people, when he brings his gospel to them. Turn to Matt. xvi. 28, and read,—“There be some standing here,”—said Christ, in the days of his flesh,—“that shall *not taste of death*, till they see the son of man coming in his kingdom.” It is impossible to suppose that his auditors should not taste of death until he should come to the general judgment.

Again, the son of man comes to each one of us personally, when he summons us to his bar, at death. “Watch ye, for ye know not the day, nor the hour, when the son of man cometh.”

Finally,—He cometh at the last day, to judge the whole world of the quick, and the dead.

Now, you perceive that these critics, who advocate this gloomy doctrine, that there is not even one soul in heaven, select all those passages which speak of his coming to a people by his gospel, and his coming to each of us personally at death, and apply them all, in defiance of every rule of criticism, to Christ’s coming the second time, in the flesh visibly, to the final judgment. This violation of sound criticism, and exposition must be manifest, I presume, to every reader. Hence, this text ministers evidence against them, and in favour of our holy and cheering doctrine. Our Redeemer is gone to prepare mansions of glory for us. And he comes, at death, to each one of us personally, to receive us to himself in heaven.

I shall notice only one more. Heb. xi. 39, 40. “These,” that is, the Old Testament saints, “all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us, should not be made perfect.”—In their exposition of this verse, these critics assume, without proof, that by “THE PROMISE,” not received by the saints, is

meant nothing more nor less than "entrance into heaven at their death." Hence, they conclude, from this mere assumption, that no saint does—even now—enter heaven at death, or before the last day!

There is more than one error in this, but I shall content myself with noticing the main one. They mistake the meaning of the words "the promise." There is no evidence that the Apostle meant by it, heaven, or that by their "not obtaining the promise," the saints were *not* admitted into heaven. By "THE PROMISE," the Hebrew Church understood the promised coming of Messiah. This was the grand primitive promise,—the seed of the woman, Messiah incarnate, shall bruise the head of the serpent. And every additional promise was just a more luminous exhibition, and a full illustration of "THE PROMISE."

Now, all the Old Testament worthies did not receive this promise: they lived not to see, or hear of Messiah actually come in the flesh: they lived not to enjoy the fulfilment of the first gospel promise.* But the New Testament saints did "receive that promise;" they lived to enjoy the assurance, as we all do now, that Messiah is actually come in the flesh. This is that "better thing,"—that better dispensation of the New Testament,—that luminous exhibition of the incarnate God, and of his finished atonement. It was anxiously looked for by them. But we actually enjoy the fulfilment of the promise. Hence, "they could not be perfect without us." Their dispensation was not perfect without ours. Theirs contained the promise given: ours, the better thing, the great promise perfectly fulfilled. The legitimate exposition of this text, therefore, shows that it is foreign to their purpose.

* So the words, "receive the promise," is used in Heb. x. 36. It there, as well as in the text under review, means, "to enjoy what is promised."

QUESTIONS.

Among the conflicting opinions on this subject, what was the earliest which we notice ?

What was the next, which was latterly revived by Dr. Law ?

Was the modern opinion of an "intermediate place" probably originated by running into an opposite extreme, from a desire to refute the opinion first mentioned ?

Who refuted Dr. Law ? State John How's remark on this.

State the FIRST point of our doctrine in opposition to our opponents' opinion.

Give the first proof in refutation of their doctrine. Do all the Reformed Churches hold our sentiments on this ?

Quote the declaration of Bishop Bull in our favour.

Give the first proof from Scripture : the second proof : the last, taken from Revelation vii. 13, 14, and xiv. 5.

What is the serious dilemma into which those are thrown who hold that the souls of believers depart *not* in the perfection of holiness ?

State the SECOND point of the doctrine of the Reformed Churches, in opposition to our opponents' sentiment.

What are the definite words used by the spirit of inspiration, in describing the invisible world, and its two states ?

Do all the Reformed Churches hold this doctrine, in their Creeds ?

Give the proof of this doctrine from the Holy Scriptures : the first text from Isaiah ? One from Ecclesiastes, &c. ? One from 2 Cor. v. 1 ? One from 2 Cor. v. 6, 7, 8 ? From Philip i. 23 ? From Eph. iii. 15 ? The texts from Jude 14, and 1 Thess. iv. 14 ? One from Rev. xiv. 13 ? Give the proof from the fact that saints are carried to Abraham's bosom by the angels, at death.

State the opinions of opponents relative to Paradise.

What proof bring they that Paradise is a place "apart from heaven," and "away from it."

Can you refute this? Was not Paul's vision and rapture, one, as determined by the one date?

Why did he vary the name of the place from "third Heavens," to "Paradise?"

State the main source of the error of our opponents' argument on this point.

How do you vindicate John xiv. 3, from their forced construction?

Is not this based on the false assumption that there is only ONE coming of Christ remaining to be accomplished?

How do you vindicate Heb. xi. 39, 40, from their erroneous exposition?

Is not their opinion based on a mistaken view of "THE PROMISE," spoken of in that passage?

MEDITATION.

"When the spark of life is waning,
Weep not for me!
When the languid eye is straining,
Weep not for me!
When the feeble pulse is ceasing,
Start not at its swift decreasing,
'Tis the fettered soul's releasing;
Weep not for me!

"When the pangs of death assail me,
Weep not for me!
Christ is mine, he cannot fail me—
Weep not for me!
Yes, though sin and doubt endeavour
From his love my soul to sever,
JESUS is my strength for ever!
Weep not for me!"

Blessed be God for this doctrine, so consoling and cheer-

ing to the dying Christian, and to those who survive christian friends. Oh ! delightful and triumphant thought ! During the long sleep of the body in the dust, our pure and holy spirits are carried up to heaven by angels, into the paradise of God, into the ravishing communion of God, with saints and angels, in everlasting glory ! Blessed be my God, that this soul, on its leaving the body, will not be given up to a state of insensibility ; nor abandoned to wander in the vasty abyss, or “ prison of spirits,” “ away from the abodes of heavenly bliss !”

“ The Angel of the Covenant,
Was come—and faithful to his promise stood,
Prepared to walk with her through Death’s dark vale ;
And now her eyes grew bright, and brighter still,
Then closed without a cloud.
They set, as sets the morning star—
That goes not down behind the darken’d west,
Nor hides obscured among the tempests of the sky,
But melts away into the light of heaven !”

Blessed be God for this clear evidence, which sets me free from this melancholy and most dreary doctrine, which threatens us with the loss of perfection in holiness at death, and of an immediate entrance into heaven, where Christ is. I feel a burden lifted up from my heart, by this divine assurance. I shall *not* be excluded for countless ages from heaven. I shall *not* be denied the happiness of being where Christ is, nor refused admittance to him at death. My heart exults in me, and leaps with joy, as I dwell on the rapturous prospect before me ! Oh ! joyful hour ! When this bodily tabernacle is dissolved, I have, the next instant, an eternal dwelling in the heavens. When my poor body, now a little dust and ashes, shall rest on the bed of death, my soul shall walk in its uprightness in heaven. When I shall be absent from the body, I shall be present with the

Lord. When I shall depart this life, and leave the Church below, and all my dear friends, I shall, with infallible certainty, be with Christ. I shall see him as he is. And he will smile on my holy and pure soul ; and send into it the raptures of heaven. I shall see his face for ever ; and hear his voice ; and be covered with the eternal weight of his glory !

Glory be to the TRIUNE GOD, for this glorious and triumphant hope of immediate glory. And, oh ! most rapturous thought, I shall behold, in heaven's dazzling vision, the pure and perfected spirits of that dear father ; that dear mother ; those dear brothers ; those dear sisters, who have gone before me ! Yes ! not lost are they,—not in a state of insensibility—not “in prison ;” not “in a place apart from heaven :” but in the perfection of holiness, enjoying eternal glory. I shall see them. I shall meet them ;—and be welcomed by them, and shall congratulate them, at the instant of my death ! And the TRIUNE GOD will throw over our purified souls the ineffable raptures of his love, and glory !

And, after the long lapse of ages, when our dear Redeemer shall have gathered all the family of God into his kingdom below, and above,—when the last chosen one shall have been converted, then will come the end. And this “mortal having at his command, put on immortality ; and this corruptible, put on incorruption,”—then shall I appear in my own proper person,—in body and soul, by the side of my Redeemer. And I shall, with all the ransomed, be made perfect in glory, and perfect in happiness. And so shall I be for ever with the Lord, and for ever with all the ransomed, and with all the angels, and with all the host of heaven, for ever and ever ! I shall be “as the angels of God in heaven.” Glory be to God, for such everlasting consolations, and good hope through grace !

To be like to the angels!
 Are these words on my heart?
 Oh! fain would I grasp
 The bright thoughts they impart.
 I will think on the angels,
 Bring their joys to my view:
 I shall love all that's good,
 I shall know all that's true.

"Not an error to darken,
 Not a sin to deplore,
 Delighting in knowledge,
 And truth, evermore!
 But no thought can conceive,
 The full bliss we shall prove;
 When the whole of our being
 Shall be LOVE,—PERFECT LOVE!"

A PRAYER.

Most gracious and heavenly Father, what shall I render to thee for this assured faith, and these transporting hopes, of entering immediately at death, into thy presence in the perfection of holiness, and eternal glory!

How delightful, O God! to follow thee whither thy perfect word leads us; and to lift our eyes above the storms of affliction, and all these tempestuous evils of life; and above the gloomy valley of death, up on high to the mountains of unfading beauty, and immortal glory! I adore thee for the assurance that I shall always be where Christ is. Yes,—transporting thought,—I shall always be WHERE CHRIST IS! I am, now, absent from him: because I am at home in the body. But, when at his call, my soul shall leave this world—and be absent from my body, then shall I be *present* with the Lord. O yes! I *shall* be present,—for ever present with the Lord!

And if thy gracious presence, most Holy Comforter, vouchsafes such sweet and heart-cheering joys to me, in communion with thee, and thy saints, while in this gloomy

vale of sin, and misery, while I think of my Saviour, and love him with rapturous joy,—though to me yet unseen,—O what will be the heavenly joy, and high transporting ravishments, when my soul, made perfect in holiness, and perfect in all its capacities of service, and enjoyment, shall enter, at the instant of death, into thy immediate presence, to see thee as thou art—Oh ! yes, to see thee as Thou art, in heaven's joy and glory, unutterable !

And, oh ! height and depth ; breadth and length of divine love,—if such be the unutterable joy, and glory awaiting the soul at death,—what tongue of man, or angel can tell,—what mind of man, or seraph, can conceive the boundless glory, and rapturous felicity when, at thy right hand, at the great day, we shall, in body and soul, be received with thy divine plaudit, into thy infinite, thy eternal, and ineffable glory,—in the full assembly of saints, and angels, and all thy pure celestial hosts in all worlds !

For these transporting hopes, and this immortal glory in body, and soul, are we indebted to thee, O Triune God ! Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever : “ Our Father who art in heaven,” &c. Amen.

CHAPTER XXI.

OF OUR RESURRECTION FROM THE DEAD ; AND THE BENEFITS THAT FOLLOW IT.

———“ Another angel stood,
And blew the trump of God. ‘Awake, ye dead !
Be changed, ye living, and put on the garb
Of immortality ! Awake ! Arise !
The God of judgment comes !’ This said the voice.
And silence, from eternity that slept
Beyond the sphere of the creating Word,
And all the noise of Time, awakened, heard.
Heaven heard ; and earth ; and farthest hell, through all
Her regions of despair ! The ear of Death
Heard ; and the sleep that for so long a night
Pressed on his leaden eye-lids, fled ; and all
The dead awoke ! And all the living changed !”

POLLOK.

LONG after the soul, being made perfect in holiness, shall have passed into heaven, will the body slumber in the dust. This sleep will not be interrupted until Christ shall descend to the last judgment. Of that day, and of that hour, no one is cognizant. It was not given to our Redeemer, as a part of the things to be by him, as prophet, revealed to us. But in his appointed time, He will descend from heaven with a shout : with the voice of the archangel, and the trump of God, and will summon all the dead and living to his bar.

This is a doctrine of purely divine revelation. God alone can tell us whether he will raise the dead. God alone can raise the dust, and build the human form afresh. And "what he can, he will." Is any thing too hard for the Almighty? Do not his all-seeing eyes behold every particle of our dust, and bones? Though scattered in the air, and dispersed in deep waters; though they have passed through a thousand changes, his eyes are ever on them. They are all well known to him. And he who has given birth to unnumbered millions of beings in heaven, on earth, and in the waters; he who has called all these beings, spiritual, and material, and of a mixed nature, originally out of nothing, can easily call the decomposed form, and already existing materials, into animated being.

Here, a sufficient cause is assigned. And no man who believes in the power of the Almighty can deem it a thing "incredible that God should raise the dead."

The proofs of this are ample and consolatory. At an early period God translated Enoch's body, along with his soul, into glory. This gave us a *literal* pledge that our bodies, as well as souls, shall, in due time, be with God in heaven. At an early period we find Job declaring this to be an article of his faith: "I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job xix. 25, 26, 27. Isaiah declares the consolatory truth in chap. xxvi. 19, "Thy dead men shall live: together with my dead body, shall they arise: awake and sing, ye that dwell in dust—and the earth shall cast out the dead."*

* Allow me to give a literal version from the original:—"Thy dead shall live: my dead body shall they arise," &c. &c.

Daniel taught this same doctrine :—“ The many that sleep in the dust of the earth, shall awake ; some to everlasting life ; and some to everlasting contempt.”—“ The hour is coming,” says our Lord, in John v. 28,—“ when all that are in their graves shall hear his voice ; and shall come forth ; they that have done good, to the resurrection of life ; they that have done evil, to the resurrection of damnation.”—“ There shall be a resurrection of the dead ; both of the just and the unjust.” Acts xxiv. 15.

This is a specimen of the proof of this glorious doctrine set forth in detached sentences. We refer to the full and perfect argument of St. Paul in 1 Cor. xv. chapter.

I beg to give a specimen of *doctrinal* arguments. I allude, first, to that of our Lord in his confutation of the deists of his day, in Luke xx. 37. “ Now, that the dead are raised, even Moses showed at the bush, when he called God the God of Abraham, and of Isaac, and of Jacob ; for God is not the God of the dead, but of the living.” Now, here lies the force of this divine argument. God is the God of these holy patriarchs ; he is the God of Abraham, Isaac, and Jacob. But, he is not the God of their souls merely : he is the God of their persons. Now, the body is the essential part of a person. The soul of Abraham is not Abraham. The soul and body make Abraham ; hence Abraham’s *dead* body must be raised to complete that person of which Jehovah is “ the covenant God.” This guarantees infallibly the resurrection of every dead saint ; as well as that of the three patriarchs here mentioned.

The next I allude to is 2 Cor. v. 10, which I beg permission to render literally,—“ We must all appear before the judgment-seat of Christ, that *every one may receive in the body*, according to what he hath done, whether it be good, or bad.” Thus, every one must receive the doom of the judge *in the body*. Hence, the body must be raised up.

Our Lord “ bought us with his blood.” This re-

garded us as human beings ; as persons. Now, the body is a part of the person as essential as is the soul. Hence he bought our bodies, as well as our souls. Hence, the body must be raised up out of the hand of the enemy, Death. Take, in connexion with this, the interesting fact, that the Holy Spirit sanctifies the body, as well as the soul. 1 Thess. v. 23. And he makes "the body the temple of the Holy Ghost who dwells in it." Hence, as the purchased and sanctified temple of God, the body must be raised from the grave.

Finally ; the justice of God requires the resurrection of the bodies of the righteous, and of the wicked. "We must receive in the body, that which we have done." This, divine Justice will never yield up. For it cannot act contrary to its nature. The body was the guilty instrument in which the wicked perpetrated their crimes. Hence the irresistible demand of divine justice will cause its resurrection, in order that it may receive "the wages of sin ;" and expiate every crime by the award of endless suffering. And divine justice owes it to itself to see that the body, which was ransomed by Christ, and sanctified by the Holy Ghost, and was, with the soul, the instrument of glorifying God, in the acts of holy life, be put in possession of the rich rewards of grace. Therefore it must be ransomed from the grave in order to its receiving the crown of glory from the hand of Christ.

In a word, our Lord "by dying, conquered him that has the power of death, that is, the devil." But, if divine justice did not secure to Christ every one of the trophies of his triumphant death, by ransoming them from the power of the grave, then, that would happen which is absolutely impossible : namely, he who has the power of death, even the devil, would gain the victory over the bodies of those who are ransomed by the Lord Jesus Christ !

Third :—Let us contemplate the extraordinary difference between the righteous, and the wicked in their resurrection.

The righteous will be raised by the bond of their union to Christ, even the Holy Ghost, who will quicken them, and draw them up from the grave by his love.

The wicked will be raised, and driven forth out of the prison of their graves, as culprits hurried from the dungeon cell to a public execution.

The righteous will be raised with loud acclamations of joy and glory. "O death, where is thy sting! O grave, where is thy victory! Glory be to God who giveth us the victory through our Lord Jesus Christ. The wicked will be raised up with consternation, and horror!

The righteous will be raised with bodies, now pure, and powerful, spiritual, and immortal. The wicked will be raised with bodies covered and overwhelmed with corruption, at the very approach to which its long-absent tenant, the soul, will be overpowered with disgust and horror, and the bitter pains of the second death.

The righteous will be clothed in unfading glory, and dwell for ever in heaven's uncreated light, where the whole family of God shall meet; deriving new and fresh happiness, every moment, from the presence of the Lord: and continually receiving new pleasures in making each other more happy, and more blessed. The wicked will be for ever held in chains, and "worn and wasted with enormous woe," under the unendurable, and eternal pains of the second death! They will for ever be suffering the agonies of death in soul, and in body; and will long to die; but death will fly from them!

The righteous will know even as he is known in heaven. And in these mutual recognitions of all the great and good; and of all their histories mutually known, in the grand evolutions of divine providence, they will derive a boundless increase of happiness, and most rapturous pleasures from each other's company, and fellowship. The wicked will, also, have their mutual recognitions: the seducer will meet the seduced;

the murderer his victim ; the tyrant, the hosts he slew on each side, in the murderous battle-field ; and they will be mutual and horrid tormentors of each other, through the ages of eternity !

The righteous will be continually making new discoveries in God's kingdoms of nature, of providence, and of grace. And they will thence continually attain to fresh and ever increasing pleasures, and happiness, in the boundless ages of eternity ; being ever with his God ; and ever surrounded with the effulgent glory of his immediate presence. The wicked will feel in himself the weight of incurable sin, ever pressing him down ; he will be for ever adding enormous mountains of his guilt to the crushing weight of his former sin. He will never cease to sin. He will be sinking, and for ever sinking in the pit. He will never reach the bottom of it ! It is the BOTTOMLESS PIT ! Hence he makes his own hell everlasting ! He will obstinately continue to sin, and defy God, and blaspheme his justice. And divine justice will punish just as long as he sins. That is to say,—for ever, and ever. The happiness and glory of the righteous, and the doom of the wicked are, in their duration, described by the same word, by the command of the Holy Ghost. And that word is used to describe the eternity of the existence of the DEITY. MATH. xxv. 46. “ They shall go away into everlasting punishment : but the righteous into life everlasting.”

Fourth :—The bodies of all men will be raised identically the same ; but very different in their attributes.—We have already noticed these attributes. Let us examine, in a few words, the fact of the identity of each. We have nothing to do with the apparent difficulties which philosophy and science may raise. We shall offer the proof from the Bible, and reason ; and leave men to settle their scepticism with their Maker. There are infinite difficulties in natural science, and the history of animated nature, revealed by

the microscope. Yet, who doubts the facts, merely because he cannot solve the difficulties? The human body may undergo manifold changes; yet there is that in it which constitutes it identically the one same body, before God, and the laws of man.

Now, this is a RESURRECTION. That is, it is the raising up of that which was put into the grave. Hence, the Spirit of God by our Lord says,—“All that are in their graves shall come forth.” If it be not the same body which was there deposited that is then raised, this language cannot be defended. But they are the words of infinite truth, and power.

If the same body be not raised, it cannot with any propriety be called a resurrection. If a body different from the one deposited be raised, then is it a new *creation*, not a resurrection.

If a body be given to us different from that which we had in this world, then is this a transmigration of souls; not a resurrection of the dead.

Death does not annihilate the particles of our body. The operation of fire in the universal conflagration will not annihilate our bodies. If we have a different body in the great day, from that which we laid down in the grave; then have we, each of us, two bodies. This would make us not human beings, but monsters; possessing two bodies, actually existing at the same time, in different places.

The most Holy God will not glorify in heaven any other body, but that one, which was ransomed by Christ, and sanctified by the Holy Ghost. This secures the rising of the same body. And the equity of divine justice requires that the same body of the finally impenitent be raised. For, if the wicked man receive at the day of final retribution, a different body from that in which he committed his crimes, then does the guilty instrument escape for ever in the oblivious grave; and that new body, which, on this supposition,

he receives, is punished with everlasting destruction,—which yet never was the instrument of sin, and never sinned !

Finally, in addition to the texts already referred to, I shall adduce only one. “ Our conversation is in heaven ; whence we look for the Saviour, the Lord Jesus ; who shall change *our vile body*, that it may be fashioned like unto his glorious body.”—Phil. iii. 20, 21.

QUESTIONS.

Whither go the souls of believers at death ?

The proof of this ? Out of the Old Testament ? Out of the New ?

What *two* notable proofs did Christ give of this ?

What becomes of the body at death ?

Will it be raised up again ?

Is this a doctrine of purely divine Revelation ? Explain this ?

Is it improbable ? Do we not assign a sufficient cause ?

Recite the proofs of this ? From the Old Testament ?

Proof from the New Testament ?

Have you a regular and full argumentative exhibition of this in the Bible ? Yes, in 1 Cor. xv. chap.

Produce the *doctrinal* arguments for it. The first ?

The next ? The next, from Christ's purchase ?

The next, from the claims of divine justice ?

The next, from Christ's conquest of him who has the power of death ?

Name the difference between the righteous, and the wicked : the first ?

The next point of difference in the resurrection ? The next ? The next ? The next ? The next ?

The manner :—how will the dead be raised ?

Will it be the self-same body ? Explain this.

Proof of this identity ? Another proof ?

If the same body is *not* raised, what would it be, instead of a resurrection?

Does the denial of this identity of the body, involve various absurdities?

Give the proof of the identity from Christ's purchase of us.

Give the proof from divine justice, that the self-same bodies of the wicked shall be raised.

Proof from a text of the Bible, that we shall have the same body remodelled from the grave? Explain this.

How feel you, my dear reader, in view of death,—of the resurrection—and eternity? Are you prepared? Do you feel anxious to be prepared to depart this life?

MEDITATION.

“ See Truth, Love, and Mercy in triumph descending,
And beauty all glowing in Eden's first bloom :
On the cold cheek of death, smiles and roses are blending ;
And beauty immortal awakes from the tomb ! ”

DR. BEATTIE.

This body, so fondly cherished and caressed, must soon die. Yes, these limbs,—these hands,—this head,—this beating heart,—these heaving lungs ; these eyes, which look forth on all around ; this tongue, which gives forth the music of language,—must all soon be dissolved in dust. Oh ! mournful lot of man—born in sin ; the heir of misery ! What a lesson of humility is here taught me ! Can I be vain, or proud of these limbs ? Can I boast of this shape ; of this beauty ; of this complexion ;—when all will soon be converted into sordid dust ? Oh ! mournful, and shocking event ! My soul shudders at the prospect. My body trembles with dismay at the footstep of death !

And God might have left us to the devouring grave. Death might have been allowed to strew his dust over these limbs, in its undisturbed, and perpetual sleep ! Or, He might have awakened us all, to the terrific retribution of

justice, in body, as well as soul, in the devourings of everlasting fire!

But, a door of hope is opened to us in the valley of trouble. Bless the Lord, O my soul, and rejoice in God thy Saviour! Death is not an eternal sleep! Nor shall I be awakened from it, to weeping, and wailing, and gnashing of teeth. Glory to God, for the hopes of the gospel! My soul, now washed clean in the blood of the Lamb, will enter immediately into glory, on its removal from this clay tabernacle. I shall open these feeble eyes on the earth, no more. But I shall open them in immortal strength, on the glory of Immanuel. I shall see my dear relatives on earth no more. But I shall meet them and the other saints in glory, at my Redeemer's right hand. This tongue shall no more praise thee in thy Church on earth. But I shall praise thee for ever in the skies.

And this body, so dearly loved, and so fondly cherished, I shall not lose, although it descends into the grave, "like a disabled pitcher," of no use? and be resolved into its native dust. The Lord will build my bones anew; and set up this tabernacle, never more to be pulled down. O glorious hope! O glorious day of consummated redemption! I shall see it,—I shall feel it—I shall exult, and rejoice in this renovated temple of the Holy Ghost! My assurance of it rests on the word of the Almighty, and Eternal God. "This is the Father's will, who hath sent me," says my Redeemer,— "that of all whom he hath given me, I should lose NOTHING; but should raise it up again at the last day. John vi. 39. Even so, faithful and Almighty Redeemer! thou wilt lose NONE of all those who are given to thee by the Father. And thou wilt lose NOTHING of any one of them: for thou wilt raise it up again at the last day. Yes; I know it; and I believe it, and I am sure God is *able* to do this; for he is Almighty. He is *willing* to do it: for the mouth of the Lord hath spoken it. O glorious day! when I shall feel

this body raised up from the long sleep of the grave : and reunited to this soul, with unspeakable joy and bliss. O boundless felicity ! O ineffable glory ! What shall I render to thee, my God, for such blessings bestowed on a poor rebel !

And this body, too, shall then reach its full growth of perfection. It will be raised up *PURE*, from all the earth's base dross ; and from all the effects of sin, and death. It will be raised up *POWERFUL* ; no more to be bowed down with wasting disease ; nor enfeebled by toils, and pains. I shall be clothed and adorned with immortal strength. It will be raised up *SPIRITUAL*. It will never again be weighed down by the grossness, and sensuality of flesh and blood. It will possess the joyful elasticity of spirit ; and a capability of moving with inconceivable celerity over the vast dominions of God ; as on angel's wing, or with the speed of thought. It will be raised *IMMORTAL*. It will never more droop, nor fade away in pining disease ; it will never again be dissolved. It will be made like to Christ's glorious body. It will bloom in the glow of Eden's first beauty, and the unfading glory of heaven !

Remember, then, O my soul, thy high destinies ! Shun the world's fascinating snares. Crucify the flesh, with its affections, and lusts. Let me live as it becometh an heir of this glory, and the expectant of this glorious resurrection. Amen.

A PRAYER.

O eternal God ! I would humbly approach thee, who only hast immortality. I am a poor dying worm : a creature of yesterday, and know nothing. Thou art the immortal One ; ever the same, from everlasting to everlasting. Thou alone, O Jehovah, art immutable ! With thee is no change. Lord, what am I in thy sight ? I am vanity : I am less than nothing before thee ! I am here a few fleeting days,

on thy footstool. And the place that knows me now, will soon know me no more. Teach me to moderate every earthly desire ; to check pride, and ambition. O eternal God ! grant me grace to curb every passion, and affection. Let me be clothed with humility. Let me keep a loose hold of all sublunary things. The grave is opening, and is ready to receive me. In thee, O ever-living God, "I will trust ; and not be afraid. For the Lord Jehovah is my strength, and my song : he also is become my salvation." "Thou wilt go down with me into Egypt ; and thou wilt bring me up again." When I die, I will put myself into thy hands, by an act of faith in thee, O merciful Redeemer ! and thy hands will dissolve this body ; and receive my soul to thy glory.

And, blessed for ever be thy name : thou wilt ransom me from the power of the grave : thou wilt deliver me from death. And as my Saviour lives, so shall I live, and abide before thee for ever. O wonderful love ! O matchless grace ! What hath God wrought ! Everlasting honours crown thee, O glorious Redeemer ! Thou wilt cause "our dead men," thy ransomed ones, to live. Thou wilt command the earth to cast forth her dead. Yes, Lord, those dearly beloved beings, whose souls are gone to thee, have left their sacred dust with us, here in the militant church. By this mysterious bond are we united to the church triumphant. They have the souls of our departed saints : we have their dust with us. And this we hold as a certain and infallible pledge, that thou, O Lord God ! wilt come again to recover thine own from death, and receive them again from the devouring grave.

Blessed be thy name, O God of the everlasting covenant ! that death will be destroyed by our glorious resurrection. Christ, by dying, has conquered him that has the power of death, even Satan. And he arose from the grave by his own divine power ; he is the first fruits of them that sleep.

O my dear and dying Saviour ! I died with thee unto sin. O my exalted, and ever-living Redeemer ! I shall rise, and reign with thee for ever on thy throne. My soul exults at the hope of meeting thee, O Lord, in heaven in my disembodied spirit. My flesh shall rest in hope. And my soul leaps with joy, at the prospect of meeting thee, my Redeemer and my Judge ! on the morning of the great day, in the possession of my dissolved, and long-lost body. For this mortal shall put on immortality ; and this corruptible shall put on incorruption : so, then, when this mortal shall have put on immortality ; and this corruptible shall have put on incorruption, then shall be brought to pass, the saying that is written, Death is swallowed up in victory ! O glorious hour ! O most blessed day ! which ushers in the endless honours of eternity ! There, all thy ransomed people shall assemble before thee, in body and in soul. No one of the redeemed shall be amissing. Nothing shall be awanting to complete the glory, and the fulness of joy. Blessed be God that ever I was born ! Blessed be thou, O heavenly Father, for thy sovereign love ! Blessed be the Son, and the Holy Ghost, for free grace, and all its rich rewards of glory ! "Our Father who art in heaven," &c. Amen.

CHAPTER XXII.

OF THE DAY OF JUDGMENT—PERSONAL,—AND GENERAL ;
AND THE FINAL RESULTS OF EACH.

“ Day of eternal gain for worldly loss !
Day of eternal loss for worldly gain !
Great day of terror, vengeance, wo, distress !
Rein-trying, heart-investigating day.
Believing day of unbelief ! Great day,
Great triumph day of God’s incarnate son !
Great day of glory to Almighty God !
Day ! whence the everlasting years begin
Their date—new era in Eternity :
And oft referred to in the songs of heaven !”

POLLOCK.

THERE is a two-fold judgment awaiting us at the bar of God. The *particular* judgment is that which awaits each of us at the departure of the soul from this world, at death. The body descends into the grave, to sleep until the morning of the last day. The soul departs to its rest, or to its doom in hell. The same argument, which, as we have seen, proves that souls enter immediately after death into heaven, or into hell, do also prove the particular judgment. For that is nothing more, nor less than the sentence of the Holy Judge welcoming the ransomed into heaven : “ Well done good and faithful servant ; enter thou into the joy of thy Lord ;”

or, dooming the impenitent by a voice from his throne,—“Depart thou cursed, into everlasting fire, prepared for the devil and his angels.”

The *general* judgment will take place when Christ comes to wind up the affairs of the world, and of the church. At that day, sentence will be passed upon us as persons,—not only on our souls, but on us constituted of the newly-raised body, and the soul, which had long been in the unseen state. It will not be a sentence in a court of review. It will hold up the sentence pronounced on each at death; and on each who did not die, but were at the instant of the resurrection of the dead, “changed in a moment, in the twinkling of an eye;” and on all the doomed spirits of hell. The sentence of each will be uttered on every ear of every man, of every angel, of every devil. And thus Christ’s glory will be consummated as the just and righteous judge: and thus the government of God will be approved; and every rebel hurled into the pit whence they never will escape.

The *particular* judgment is going on in the invisible world every moment. It is a solemn and awful thought, that while I am reading these words, each moment, perhaps, witnesses a sentence pronounced on a departed spirit.

The *general* judgment will take place at the unrevealed hour of God. We can only say, as to that unrevealed hour, that it will not take place until the glorious Redeemer has finished his work of providence, and grace. The destined number of God’s subjects, and God’s family, must be completed. The Jew must be gathered into the fold of Messiah, their fathers’ shepherd, even to David their king. The fulness of the Gentile world must be gathered in, by the diffusion of the word of God, read, and preached by the ministry, over every nation, kingdom, tongue, and country. The spiritual reign of Christ, in his “days of heaven upon earth,” must be extended, and consummated in his thousand years universal gospel triumph. The kingdom of antichrist must

be annihilated, and Mohammed destroyed, to usher in this millennial glory of our Immanuel. Numerous ages must roll on, therefore, before the dawn of the day of judgment shall burst in heavenly glory ; and in tremendous displays to the human family.

Christ will be judge. "The Father judgeth no man ; but has committed all judgment to the eternal Son." This is a portion of his glory as mediator ; because he is the son of man. And it is because he is the Son of God, equal in power, and glory with the Father, and the Holy Ghost, that he has omnipotence and omniscience : and therefore *can* be the judge, and *will* be the judge of the quick, and the dead.

The saints, it is also said, will judge the world. They shall be by HIM who is in the midst of the throne, as his assessors. They will listen to his holy, and just sentences decreed from his throne ; and they will repeat them ; and re-echo them on every ear. "Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus." "Blessing, and honour, and glory, and power, be to HIM that sitteth on the throne, and UNTO THE LAMB." And the wailing of the doomed will proclaim his inflexible justice,—while they shall say,—“Mountains, and rocks, fall on us, and hide us from the face of HIM that sitteth upon the throne ; and from the wrath OF THE LAMB.”

Our Lord will descend through these visible heavens to this judgment, Acts i. 11. He will cleave these heavens, and come down from his throne, with a shout. That shout will reach every spot where a human body lies. It will reach mountain and valley ; cities and villages ; and the deepest bed of every river, sea, and ocean, where sleeps the dust of man. And, at his bidding, all shall start up into life. He will come with the voice of the archangel. As leader himself of every tribe of angels, and the hosts of heaven, he will come, surrounded with an innumerable retinue of angels, and the spirits of just men made perfect. He will sound

the trumpet of God : he will utter the joyful sound of the everlasting jubilee ; it will re-echo over the whole globe, as it congregates the ransomed to the city of glory, in their new-raised bodies. And it will utter the last war-note of joyful victory, as the king of glory leads on his sacramental host to the last onset, on the last battle-field, where will be destroyed the devil, the world, and sin, and death !

“The dead in Christ shall rise first,”—first in order of time, probably : first in point of glory, and honour ; first, or before the other arrangements of that great day.

Then the immense population, who are alive, and remain on the earth, at that day, shall be caught up together, with the newly-raised, in the clouds, to meet the Lord in the air. And as they move on to the bar, they will feel themselves undergoing a change equivalent to death, in a moment, in the twinkling of an eye. 1 Cor. xv. 51, 52.

In an instant, when the last body shall have left the earth, fire will proceed from our Lord’s right hand, and envelope the world in a universal conflagration. And from its smouldering ruins, there shall spring up a new heavens, and a new earth, the habitation of righteousness ; never again to feel a stain of sin ; nor to be trodden by the foot of the rebel.—2 Peter, iii. 12, 13.

The righteous will be congregated, on our Redeemer’s right hand ; the wicked on his left. They have parted to meet no more. They look upon each other for the last time. There, on each side, are congregated every son, and daughter of Adam. The condition of each will be set forth : each will be judged according to the deeds he did on the earth. Each of his saints shall receive the open acknowledgment, and glorious plaudit,—“Come ye blessed of my Father ; inherit the kingdom, prepared for you from the foundation of the world.”

The wicked will, each, undergo the most rigid exhibition and examination of character before all intelligent beings.

There will be set forth, in the unindurable blaze of divine justice, every act of rebellion, every word of treason, every crime perpetrated, every speech uttered ; every book written against truth, and purity. There will stand the long line of tyrants, civil, and religious, and all those who “waded through slaughter to their thrones !” All who ruined immortal souls by error and heresies,—murderers of souls, as well as murderers of bodies ! And each will receive his personal sentence before every eye,—“Depart thou cursed, into everlasting fire, prepared for the devil, and his angels.” “Ye knew your duty ; but ye would not do it !”

And, there is no remanding back, in postponement of the day of execution. But, as rapidly as heaven’s thunderbolt pursues the flash, and unindurable gleam of his lightning, so rapidly will the horrible execution follow the utterance of the sentence !

The lot of each class is fixed immutably. The duration of the punishment of the wicked is described, by the same term, which fixes the duration of God’s infinite throne ; and the glory of the righteous.*

And, let us never forget that there is in sin, a self-perpetuating power. The sinner goes on voluntarily, sinning,—and for ever sinning, beyond death ; and beyond the final judg-

* See Math. xxv. 46. I would here add, that the peculiar terms, “FOR EVER AND EVER,” are used NINETEEN times in the Holy Bible. Of these FIFTEEN instances I find, in which they are applied to the divine perfections, God’s glory, and government. ONCE are they used to describe the perpetuity of the saints’ glory. Rev. xxii. 5. TWICE are they employed to denote the duration of the torments of the damned. Rev. xiv. 11 ; xix. 3. And ONCE are they used to describe the duration of the punishment of Satan, and the false prophet. Rev. xx. 10. Hence the meaning of the terms is defined and fixed immutably, by divine inspiration. If the glory of God, and his government shall ever come to an end, then will also the torment of the doomed reach an end ! For they are both “FOR EVER AND EVER !” Their duration is described by the same phrase. And that is selected and used by the Holy Ghost.

ment. He *will* not stop sinning here, in this life, where he has the means of grace, and the urgent calls of his maker to repentance. He will not stop sinning in hell. There,—there,—are no more calls of paternal love; no more visitations of divine mercy,—no more efforts used to reclaim him! He sins for ever, and thus makes his hell **FOR EVER!** Divine justice is like the raging fire. While the dry stubble is incessantly swept into it,—it will burn without ceasing. It is the law of its nature. While the sinner unceasingly adds to his infinite guilt of crime, he constrains,—he challenges,—he compels, divine justice to punish him for **EVER AND EVER!**

QUESTIONS.

Is there a two-fold judgment awaiting man at God's bar?

What is the first? Describe it. What is the second? Describe it.

Is the *particular* judgment always going on?

Recite the leading and great events which must take place in the world, before the *general* judgment will take place.

Who will be judge in that awful day?

In what sense will the saints be judges?

Will the judge descend from heaven?

Describe his descent, with his attendants.

Who will rise first? Explain this.

What will happen to the living population then upon the earth?

What will happen after all the dead are raised?

Where will the righteous be placed? Where, the wicked?

What will be the sentence of the righteous?

Describe the last judgment of the wicked.

Is the sentence on each class absolutely immutable?

Will the sentence be forthwith executed on the wicked?

Does not the wicked man himself cause his hell to be eternal? How?

Is there in sin a self-perpetuating power?

What is the necessary and practical result of that?

Do you strive, my brother,—my sister, to keep these two judgments ever before your eyes?

Are you prepared, dear reader, to meet your God?

How can you permit yourself to yield to any rest, until you have used every means faithfully in prayer, to obtain habitual, and actual preparation to meet your Judge?

A MEDITATION.

———"Earth's cup

Is poisoned: her renown, most infamous;
 Her gold, seem as it may, is really dust;
 Her titles, slanderous names; her praise, reproach;
 Her strength, an idiot's boast; her wisdom, blind;
 Her gain, eternal loss; her hope, a dream;
 Her love, her friendship, enmity with God;
 Her promises, a lie; her smile, a wanton's;
 Her beauty, paint, rotten within; her pleasures,
 Deadly assassins masked; her laughter, grief;
 Her breasts, the sting of death; her total sum,
 Her all, most utter vanity; and all
 Her lovers mad; insane most grievously;
 And most insane, because they know it not!"

POLLOK.

How vain are all earthly things! These heavens, this earth, these bodies, and souls, and all things under heaven, are about to undergo a most eventful change!

And are there *two* judgments awaiting me! Ah! well may the unbeliever exclaim,—What! *two* judgments awaiting me!" Yes, thoughtless mortal! there are indeed *two* judgments awaiting thee, at that bar, whence there is no appeal. How awful the thought! How deeply impressive, and solemn the lesson! I shall be carried to the judgment-

seat, at my death. My soul passes away silently from the chamber of death. It passes, in its mysterious pathway, into the eternal state. Angels guide it to the bar of the Judge; who cheer, and comfort it, in its new and untried circumstances. The pathway is rapidly sped to the divine tribunal; where the human nature of my Lord and Redeemer is on the throne. From that throne proceeds my sentence, and the sentence of every man. Oh! what an appalling sight to the rebel, and infidel. There they will meet face to face, the despised Nazarene,—the injured and blasphemed man of sorrow! There in thee, Son of God, and their judge, covered with an eternal weight of glory, will they meet the despised Jesus! Who can conceive their surprise,—their confusion,—their horror, when their impious delusions, having all instantly vanished,—the truth of the despised One, and the outraged Bible, shall burst in the light of terrific demonstration on their wicked minds: and when they shall call,—and call in vain,—on the mountains to fall on them, and hide them from his face!

O my soul! what new wonders lie before thee: the wonders of the dying hour,—the wonders attending thy passage in the dark valley,—the sights there to be seen,—the voices there to be heard!—Oh! the awful mysteries attending my passing from time, into eternity! The mystery of the convoy of angels; their converse, and communion with my disembodied soul! Oh! the wonders of eternity, and its immortal hosts, as they burst in the vision of glory, upon my newly-disembodied spirit,—hovering, and trembling,—and waiting its heavenly welcome. Oh! the wonders of my Redeemer's presence. I shall see him, as he is, with my strong immortal eyes! I shall throw myself down before him. He will lift me up. He will wipe away every tear, as I come up to him, bathed in the tears of my last agony. I shall see him face to face! I shall behold his glory! He will give me the white stone and new name, in

the church triumphant. He will present me before the eternal throne, saying, "Here am I, and another of the children thou hast given to me!" And his sentence of approbation will put me in possession of the kingdom; and give me an introduction to all the host of heaven, as well as the angels, and all the spirits of the just made perfect. O my adorable Redeemer! my soul springs forward to meet thee, the joy of my soul. Come, Lord Jesus, come in thine own time. And when thou comest, let my soul be ravished with thy presence, as thy lips repeat the sentence,— "Well done, good and faithful servant, enter thou, into the joy of thy Lord!"

And my flesh shall rest in hope on the bed of death, the silent grave. And in the joyful morning of the great day, it will hear thy voice, and respond to thy call, and thy quickening power. I shall rise from the grave embraced in thy arms of love. I shall be caught up in the clouds with them, who sleep in him. I shall mingle with the holy, and happy ones, now raised in their glory, and waiting their final sentence. Oh! illustrious dawn of eternity! O glorious hour! when we shall hear his sentence,— "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Now, all the ransomed are judged, and acquitted, and applauded, and received into glory! God is all in all. Christ has finished the administration of his kingdom. We are all at home. None of the ransomed are missing. The family of God is complete. Now, the reign of eternal glory is begun. And new heavens, and a new earth have sprung up from the smouldering ruins of the old earth, and the old heavens. Now, the wicked, and every enemy are put down, and doomed: "and God's eternal government approved." Amen.

A PRAYER.

Oh! Holy, and Just God, my judge, I throw myself at the foot of thy throne, in deep humility. I am thy subject. Thou hast made me. Thou hast redeemed me. And I am dependent on thee, as a creature, and as a Christian, every moment. O eternal Spirit! source of spiritual life, and of all the graces, I implore thee to prepare thy poor humble creature, for the closing scenes of life; for the solemn and awful hour of my death. In that moment, O thou Lord of life! be very near to my fainting spirit; and my dissolving nature. O Lord God, my Redeemer! when thou takest my poor trembling frame to pieces,—Oh! do it in love,—do it in pity—do it in tender compassion,—with thy own gentle hand. Spare me, Oh! spare me those terrific, racking pains which some feel. Oh! let me fall gently asleep, and expire in thy embrace, and on thy bosom, my dear and faithful Redeemer! Help me, in my last extremity, to put forth the last and expiring energy of faith, in strong love, committing my distressed and dying body into thy hands, to be by thee dissolved in the grave. This dust, O Lord, I commit to dust: these poor ashes, to ashes: this earth, to earth. This blow, I confess, falls righteously on us, on account of our sin. The house, of old, when infested incurably by the leprosy, was commanded to be pulled down, and scattered in fragments on the earth! Even so, O God, must this clay tabernacle of mine be pulled down, and taken to pieces, and dissolved in the dust. This must be done, O righteous Judge! effectually to destroy the leprosy of sin!

And O, eternal Judge! let my disembodied spirit, when it shall be overwhelmed with the strange novelty of its new and untried position, take its mysterious flight to thy presence, in the abundance of thy peace, and joy. Let the last act of my faith in thee, be succeeded by hope, swallowed up in enjoyment. To thee, O my Father, and my

Redeemer, let it humbly, yet confidently approach. Washed by the Holy Spirit, from its last stain ; and the last tear being dried up, which was wrung from me by the dear beings whom I leave below—oh, receive me into thy presence ! O let me hear thy approving sentence ! Let me be received into thy palace of many mansions ; to be one of the countless millions of the ransomed, from all nations. Oh ! transporting happiness ! Oh ! to see them all in their glory ! And to be for ever with them, and to be for ever with thee, O Lord my God !

My flesh will slumber in the grave until the hour of my Saviour's descent. Oh ! then comes the hour of my final redemption. I shall hear the voice of the Son of God ; and awaken by his power, into life. And in this new life, I shall spring forward, with everlasting joy, to meet him, and receive from him, the re-union of my newly-raised body, to my long glorified soul. What a moment of interest, surprise, amazement, joy, and rapturous pleasure ! Oh ! the ineffable, the inconceivable joy of this meeting of soul and body !—And at thy bar, among the countless millions of all flesh, I shall be ever near thee, O my most dear and blessed Redeemer ! Perfect love will then have cast out fear. I shall feel thy presence. I shall hear thy enrapturing words. I shall see thy glorious face, in peace. I shall witness thy actions with a thrill of divine and ineffable ecstasy ! And when the sentence is uttered, “Come ye blessed of my Father !” we shall mount up,—we shall fly on wings of everlasting love, to the mansions prepared by thee, O dear Redeemer, for them that love thee !

And now, O my God ! while thy patience permits me to live in the world, may I never neglect one duty. Help me to spend each day, as if I were conscious that it might be my last. Vouchsafe to me thy grace, O Lord, that I may live praying ; that I may patiently fight the battles of the Lord, praying ; that I may die, praying ; and pass, praying,

through the dark valley, and enter heaven praying, to appear at thy judgment-seat. Then, O Lord, receive me to the everlasting fellowship of heaven. And to God, the Father ; to God the Son ; and to God the Holy Ghost, one God in three distinct and divine persons, shall be present, and eternal glory ; Amen.

END OF BOOK I.

BOOK II.

OF THE LORD'S SUPPER.



BOOK II.

PART I.

DOCTRINAL INSTRUCTIONS ON THE NATURE, USES,
AND ENDS OF THE LORD'S SUPPER.

CHAPTER I.

INTRODUCTION—A BRIEF SKETCH OF THE DIFFERENT
ORDINANCES OF CHRIST, THE SUPREME KING AND ONLY
HEAD OF THE CHURCH.

“The Lord is our judge ; the Lord is our lawgiver ; the Lord is our king ; he will save us.” Isaiah xxxiii. 22.

OUR Lord Jesus Christ is the only King of Zion. He is supreme. He reigns with uncontrollable sovereignty, and rich grace. For he is in the midst of the throne ; and in the midst of the four living ones, and the four and twenty elders ; that is,—the ministry, and the Holy Catholic Church of the Old, and the New Testament.

The world, with all its successive generations of men, is given by the Father, into his hands. Psalms ii. 7. Hence the whole earth is the theatre of his governmental acts, and displays. And He is moving on, in power, and with increasing glory, at the head of the armies, clothed in white, as the King of kings, and Lord of lords, conquering and to conquer ! His divine purposes are, to gather in all his ran-

somed children from the four quarters of the globe ; to abolish utterly every idol ; to subdue antichrist, and the false prophet ; and rid the world of the curse ; and thence, to fill the whole earth with his glory. Then will come the reign of the saints with him in his spiritual dominion upon earth, for a thousand years.

In this *spiritual* kingdom,—“for Christ’s kingdom is not of this world,”—the Holy Spirit, in his official character, presides as THE PRIME MINISTER. He is the sole author of spiritual life, and light, and holiness.

Under the spiritual regulation of the Most High, the holy angels are ministering servants in his kingdoms of nature and grace ; with alacrity doing his pleasure ; inflicting vengeance on the blasphemers and the Sennacheribs of the world ; and ministering to the heirs of salvation, by strengthening them ; by cheering them in the hour of calamities, and heart-rending sorrows ; by watching over them with the assiduities of tenderest love, and unwearied care ; by repelling from them the onsets of Satannic temptations ; and finally, by conducting their pure, disembodied spirits to the presence of Christ in heaven.

And, lastly, there are his ministers on earth. These are called by different names, according to their distinctive duties. They are called *pastors*, because they feed the flock of God ; *bishops*, because they inspect and rule spiritually, the particular church over which they are ordained : *ministers*, because they serve God in the gospel, and guide men with affectionate care to the Lord of grace, and life ; *evangelists*, because they come as ambassadors of the Lord, charged with messages of the good news and glad tidings of redemption.

The world is the field of their spiritual operations. Their divine Master lays his injunctions on them to go, and preach the gospel to every creature of the human family. And in due time, this command will be fully complied with.

For the time is fast approaching when every nation, and kindred, and tongue, and people, under heaven, shall be visited with the tidings of God's salvation.

The aim, and end of the gospel ministry is a holy and glorious one. It is no less than the divine glory; and man's salvation; and, thence, the overthrow of every rebel, and every rebel's deed: together with the extinction of all moral evil in men's souls; and in the world at large; and, thence, by necessity, the extinction of human suffering, and misery; which takes place happily, in each individual as they are made holy, and are removed to heaven: and which takes place, also, in the whole human family, in proportion as Christ, by his ministry, and the means of grace, fills the world with his glory, and sends abroad the joys of peace, and abounding happiness.

Having mentioned the ministry, we are led to notice the divine ordinances of Christ dispensed by them.

First:—THE GOVERNMENT AND DISCIPLINE of the Church.

To suppose that the supreme King of Zion would leave his kingdom on earth, without a form of government of his own choice; or that he would leave the modelling of it to the sagacity, or caprice of men, is, at once, to impeach his divine wisdom, goodness, and sovereignty: and, at the same time, to place erring mortals on his throne, to share with him in the regal acts and honours of his government; to mingle their caprices with the plans of his supreme wisdom, and invest them with the incommunicable prerogatives of his divine majesty. Such a thing the Christian ought not to deem admissible for an instant.

Our Lord has formally, by a regal act, ordained in his Church, TEACHING ELDERS, who, we have seen, are called pastors, bishops, and ministers. These, who are duly invested with this holy office, which is ONE, and peculiar to each, are on a footing of perfect equality with each other.

Christ Jesus, our sovereign, admits of no lords, or superiors, lording it over his heritage. The apostle Peter claimed no higher honour than that of a teaching elder. 1 Peter v. 1.

With these, he has, for the government of his house, united the RULING ELDERS. "Let the elders who RULE well," says Christ, by his inspired Apostle,—“be counted worthy of double honour; especially they who labour in word, and doctrine.”

To these two classes of officers in his house, he has added that of the DEACON. "Let them use the office of a deacon." "They that use the office of a deacon well, purchase to themselves a good degree." These, as is manifest from their original appointment, were, as well as the ruling elders, laymen; whose official duties were to attend to the daily ministration of temporal supplies to the poor. Acts vi. 1, 2.

By these three classes, united in their official capacities, the government and discipline of the Church are duly administered; these respective offices conferred, and thence perpetuated; the walls and hedges of Zion duly guarded; the invading foes repelled; the profane kept out; the wanderer reclaimed; the froward rebuked and humbled; the apostate excluded; and the sheep and lambs of the flock led forth into the green pastures, in peace, order, and purity, under the divine care, and refreshing influences of the good Shepherd of Israel.

Second: THE READING OF THE SCRIPTURES.

This is a divine ordinance of Christ, making it our positive duty to read them in the closet, in the family circle, in the social meeting; and in a peculiar manner, in the church in public worship. Here are the commands of our sovereign Lord,—“Search the Scriptures.” “Whatsoever things were written aforetime, were written for our learning, that we, through patience, and comfort of the Scriptures, might

have hope.” “The holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus.” “Till I come, give attendance to reading, to exhortation, to doctrine.”*

The word of God is designed, and fully calculated to lead us into all truth. And the public reading of it in the church, by the ministers of Christ, gives an authoritative, and impressive exhibition of the MIND of God, set forth in his doctrines, and promises ; and of his WILL, declared in his precepts, and ordinances. And as the public ambassador of a sovereign, officially uttering, in public, the laws of his government in the ears of the people, is considered as the sovereign himself uttering the laws : so the ministry pronounces the laws, and doctrines of Jehovah, our king, in his name. And, the holy word, thus publicly read, in our ears, we are to consider as the voice of the Almighty Ruler, speaking to each one of us personally. Hence, we do well to take heed to it. For in neglecting it, we wrong our own souls, and sin against God. And when, with open face, we do behold, in this word, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord. And there is this peculiarity in God’s words, whether they are uttered in nature, in providence, or in redemption ; namely,—there is virtue attending them, and an efficacy that is divine and invincible. “Let there be light.” And divine power went forth, and created light. “Stretch forth thy hand,” said Christ. And divine power went with that word, and cured the withered hand. “Be ye converted :”—said Christ,—“believe in the Lord Jesus Christ.” And along with the word thus uttered, he sends his quickening grace, and heals our souls. With deep solemnity, therefore, should every pastor read officially, in public, the word of God ; and eve-

* John v. 39. Rom. xv. 4. 2 Tim. iii. 15, 16, 17. 1 Tim. iv. 13.

ry head of a family, in private. And with a grave and cheerful solemnity, should every one listen to it, as if he were listening to Jehovah's awful voice-thundered from Sinai; or repeated in accents of love from the mercy-seat. And all this being duly complied with, we may with confidence, look for God's choice blessings, and the happiest results from devout attention to this efficacious ordinance. For, "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the command of the Lord is pure, enlightening the eyes." Psalm xix. 7, 8.

Third:—THE SINGING OF PRAISE ALOUD to God with sacred music.

This is a highly important and peculiarly interesting ordinance of God; to be performed in the assemblies of his Church. It is enjoined expressly by his authority; and is enforced by the divine example of Christ himself. Here I request you to read Psalm xcv. Math. xxvi. 30. Col. iii. 15, and Ephes. v. 19.

In this ordinance, we celebrate the praises of the Most High: and we utter our joy in him as our Creator, and Redeemer, with our gratitude for all his various mercies. It must be done with grave, decent, and appropriate music. It must be done in faith; with pure minds; with fixed attention; with profound reverence; and the deepest sincerity of heart. And there is something in this heavenly part of our devotion peculiarly touching and interesting to every pious soul. It soothes, and cheers, and tranquilizes the troubled mind. It rouses into a divine ecstasy of delight; and elevates the soul on wings of love, and desire to God. It melts the obdurate heart, and causes the waters of sorrow to flow from the stricken rock. It is the means of combining, and concentrating the devotion of the church. Hereby, the whole body of christian worshippers unite in

uttering one song, at the same instant, and as it were, by one mouth, the same divine words of praises to God ; and as Christians entertaining the same feelings of love to one another ; and the same sentiments and feelings toward God, of faith, love, and joy.

And as the cloud of incense of old, ascended, in one volume, toward heaven,—so do the lips, and the hearts of the faithful worshippers in the church collectively, offer up, as one body, and one mind, the pure incense of love, adoration, and praise to the Lord God of Zion.

There is another use of praise by the hallowed song and psalm. We are often called on to sing the penitential psalm ; the song of triumph ; and at other times, to express other sentiments by the psalm or hymn, which do *not* seem exactly to accord with the present exercises of our souls. But, let it be remembered that we unite with the church, and in the private circle at the family altar, in singing these words and sentiments, in order to beget in our souls these holy exercises. In review of sin, we sing the penitential psalm to melt the soul into penitential sorrow. In the hour of languor and overwhelming discouragements, we sing the triumphant song of Zion, to rouse our souls into holy joy, and exultation, in God our Saviour ; and to stir up the depressed souls around us, to a like vigorous faith, and renewed efforts to shake off doubts and fears. Hence, we teach and admonish each other in psalms, and hymns, and spiritual songs, singing with grace in our hearts.” And thus, “we make sweet melody in our hearts to the Lord,” and also cause sweet melody to spring up in the hearts of our brethren ; and disperse the gloom of fears from the disconsolate heart. Hence, every Christian should sing aloud before the Lord for God’s glory, for his own spiritual benefit, and the edification of every one around him. Hence, it is as much a man’s duty to learn *to sing*, as it is his duty to learn *to read* the Bible. And, I repeat the earnest words of

the great and holy President Edwards :—"Those, therefore, where there is no natural inability of voice, who neglect to learn to sing, do actually live in sin, as they do really neglect what is necessary to their attending to one of the ordinances of God's worship."

Fourth :—PRAYER is another most important ordinance.

Herein the Most High admits us to an audience at the foot of his throne. In this we are not only indulged in a blessed and very delightful privilege, but are by his unspeakable grace, commanded to come into his gracious presence, to receive the divine and refreshing blessings which he confers on his ransomed, and reclaimed children !

The duty of prayer includes in it a devout adoration of God's glorious perfections, as they shine forth in all his purposes, and the works of nature, and his divine providence, and his kingdom of grace. In it we lay bare our hearts before God. We must come with the deepest penitence for sin, while, by faith, we cling to Christ, and breathe with contrition, the confession of our sins. In it, we make a spiritual offering of our desires to God for things agreeable to his will ; both temporal and spiritual. And we come in the name of Jesus Christ, by the guidance, and aid of the Holy Ghost. Our Redeemer is the altar on which we present our persons, and services, and prayers. And the spirit is the holy fire from heaven, without which no sacrifice, or offering can come up with acceptance before our Father in heaven. And, feeling deeply for our brethren, and friends, and all mankind, we make earnest intercession for others an important part of prayer. And finally, thanksgiving for all our mercies, is also as necessary as confession. By the one, we take shame to ourselves : by the other, we give glory to God. By the one, we abase the creature : by the other, we exalt the Creator, and Redeemer. "In humbly petitioning favours from God, we act in a manner becoming his dependent creatures : in confession, in a manner becom-

ing poor sinners : in thanksgiving, in a manner becoming angels ;" in interceding for others, in a manner becoming the imitators of Christ.

Fifth:—THE PREACHING OF THE GOSPEL.

This is an all-important ordinance of Christ ; and has his choicest and most efficacious blessings attending it. "The spirit of God makes the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners ; and of building them up in holiness, and comfort, through faith unto salvation."

Hence, to the divine commission given to his ministry, did he subjoin his gracious promise of his perpetual presence, and efficacious power. "Go ye into all the world, and preach the gospel to every creature : lo ! I am with you, alway, to the end of the world." "He that believeth, and is baptized, shall be saved. He that believeth not, shall be damned !" Math. xxviii. 19, 20. Mark xvi. 16.

Hence, the ministers of Christ publicly present themselves as his ambassadors ; and declare officially, in the assemblies of the people, the whole counsel of God. "We are ambassadors for Christ : as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God." And a living and abiding testimony is given to the message. Paul, speaking of "the preaching of the gospel," declares it to be "the power of God unto salvation, to every one that believeth." Hence, the ministers of Christ are a sweet savour of Christ in them that are saved, and in them that are lost. To the one, we are the savour of death unto death : and to the other, the savour of life unto life." And hence, to them who are saved, the preaching of the cross of Christ is the power of God." And although the preaching of the cross of Christ is foolishness in the eyes of the proud, the vicious, and the sceptic : nevertheless, by that same foolishness of preaching, does God save them that believe.

To this divine testimony, we add the witness given to the efficacy of the gospel by the life, and death of the innumerable multitude of the saints in heaven : and that being now given to its divine efficacy, by the whole congregation of the saints on earth ; which are “the epistle” of the recommendation of the ministry of the gospel, “written in their hearts, known, and read of all men.”

To this important, and solemn service, the ministry must bring every necessary **QUALIFICATION**. They must bring to the service of their divine master, the minds which He has given them, cultivated and invigorated, in the highest degree, by literature and science. They must bring into his service, minds under the unction, and abiding influence of an enlightened zeal, and most ardent piety. They must bring minds, and hearts imbued with the doctrines of the Bible, daily read, and deeply pondered, and thoroughly digested.

The **MATTER** of their message is the whole gospel of Christ, and they must rightly divide the words of truth ; and give each one their portion, in due season. They must study to select, and exhibit what is suitable to every class of hearers. They must adapt their messages, to the young, and inexperienced, whose characters are forming : and to those just entering on the business of life, with all its temptations and trials. And they must labour to take possession of their young minds, by the truth, and love of Jesus. They must denounce the criminal ways of the vicious, the stout-hearted, and fool-hardy infidel. They must bring their portion of mental nourishment to the vigorous, and lively Christian, whom they feast with strong meat. And the young and feeble babes in Christ, they must feed with the sincere milk of the word. To those who ruin their peace by secret sins, they must administer sharp and alarming rebukes. The backslider, and the prodigal they must study and labour to reclaim by all that is awful, and fasci-

nating in truth ; and by every effort of tenderness, and severity. In their Master's spirit, they must preach good tidings to the meek : they must bind up the broken-hearted : they must proclaim liberty to the captive, and the opening of the prison door to them that are bound." They must show to the mourner in Zion, what the compassionate Saviour has appointed unto them, in his kingdom here, and in heaven : even beauty, and joy, and praise ; while he takes away all defilement, and all causes of mourning, and heaviness. Is. lxi. 1, 2, 3.

In their MANNER, they must deport themselves befitting the ambassadors of God to dying men. They must study to adapt the manner to the present audience : and the peculiar nature of the present message. They must labour to combine gravity, and warmth. They must exert all the powers of gospel eloquence, in instructing, in convincing, in persuading. They must seek to be clothed with humility ; to avoid harshness ; and to speak the truth in love. They must be impressively earnest. Life and death hang upon the message. In presenting doctrines, and meeting objections, they must be argumentative, and luminous. In denouncing the terrors of the law against sin, error, and vice, they must skilfully combine modesty on their own part ; boldness for God, and tenderness for perishing souls. They must imitate the beloved Apostle, in his love, and pity ; and his boldness, as Boanerges, the son of thunder ! And in a pre-eminent manner, they must set before them the entire example of their Divine Master, Christ. They must display invincible courage, and fidelity : habitual devotion ; a holy indifference to the world ; its applause, and its frowns ; steadfastness in watching over their own spirits, and lives : together with overcoming love, and all becoming courtesy ; and a weeping tenderness toward the poor and disconsolate. And, finally, they must be deeply experimental ; "bringing out of their treasure things new, and old ;" for the convic-

tion and regeneration of sinners ; and the edification of the saints.

Sixth :—BAPTISM IN THE NAME OF THE TRIUNE GOD.

This is another institution of our Lord, peculiarly solemn. In the old church, the seal of initiation and membership was circumcision, which was a seal of the righteousness of God by faith.* But, under the New Testament church, we are introduced by baptism, into the visible church, our membership publicly avouched ; and our spiritual rights and blessings secured to us, by the rich grace of our covenant God.

The pastor baptizes us in the name of the Father, and of the Son, and of the Holy Ghost. The element used as the sacramental sign, and seal of our Redeemer's blood, is simply pure water, alone, without any additions, or admixture whatever. And this is applied to the body by immersion, or by sprinkling ; as is deemed prudent, and most safe for the individual concerned. For, as we lay no stress on the quantity of bread and wine used in the Lord's Supper—the smallest portion being enough : even so we lay no stress on the quantity of water used in baptism.

The baptism with water is never, for a moment, to be confounded with the baptism of the spirit in regeneration. The type or symbol, is not the thing signified by it. The outward sign is not the inward grace. We must guard against this irrational and impious error. It is a doctrine put forth by antichrist. He has pronounced the bread and the wine to be really the body and blood of Christ. Under the same fatal delusion has he declared the sacramental use of the water in baptism, to be nothing less than the inward grace of regeneration ! Upon the same absurd principle, might I affirm that the words of the minister preaching Christ, are not the outward means of conveying knowledge ; but are, in reality, the very grace itself

* Rom. iv. 11.

of the Lord of the gospel. Besides, we have a case of satisfactory refutation of this impious doctrine, in the Acts, ch. viii. Simon Magus was duly baptized with water by Philip. Was he truly regenerated by the inward grace? Let the result give the answer. The apostle Peter pronounced him an impious impostor, still “in the gall of bitterness, and bond of iniquity,” after he was baptized. Baptism, therefore, is by no means the same thing as spiritual regeneration.

The baptism by water, sacramentally exhibits the blood of Christ, which, alone, cleanseth us from all sin. And by the divine grace of the Holy Ghost, it does sacramentally apply, and seal it to the souls of all believers.

The divine privilege of baptism, we believe, is also extended to infants, who were, from the days of Abraham, the father of all the faithful, made members of the church, and declared, by our covenant God, to be members. “I am thy God, and the God of thy children.” We do receive and practise “BELIEVERS’ baptism. But the right of adults to that important privilege, can no more be supposed to take away the right of infants, than adult salvation can preclude infant salvation!

Indeed, the warrant to baptize *infants*, is given in terms as express and direct, as that to baptize *adults*. Here are the words of our Lord:—“Go ye and teach,” that is, make disciples* of, “all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Now, there is no “direct or express” mention made here of men: must we exclude them? There is no “direct and express” mention made of women: must we, therefore, exclude them? There is no “direct and express” mention made of infants; must we, thence, exclude them? No: we are positively enjoined to baptize, first, all kinds of persons who constitute a

* Μαθητευσατε, make ye disciples. Matt. xxviii. 19.

nation. But, a nation is made up of infants, men, and women. Therefore infants have as direct, and as express a warrant to receive this holy sacrament, as have men, and women. And, second, all who are *disciples*, must be baptized. But, infants are, by the Holy Ghost, declared to be *disciples*. This is clearly set forth in Acts xv. No one will question that infants were circumcised of old. Now, these same infants does the Apostle call "*disciples*." For, in pleading that circumcision had given way to baptism, which was now appointed in its place, he maintains that infants and adults must no longer be circumcised. "Why tempt ye God, to put a yoke on the neck of the *disciples*?" Hence, infants must be baptized.

"But, God has connected baptism with faith and repentance. Hence infants, who have neither, should not be baptized." We admit the premises; but deny the conclusion. God requires faith and repentance of *adults*, in order to their baptism. But, the present question is not about them, but about *infants* alone. God has also connected salvation with faith and repentance. Are we to exclude infants from salvation, who have neither of those graces? This argument is, therefore, purely a sophism. For it concludes equally against infant salvation, and infant baptism!

"But, what knows an infant about sprinkling, or baptism with water?" I ask, in return, what does an infant know of original sin in Adam, by virtue of which he dies, before the commission of one *act* of sin? What knows an infant of regeneration by the Holy Ghost, by which its tender soul is made meet for heaven? What knows an infant of the blood of Jesus, by which it obtains its right and title to heaven? Are we to deny the inward grace and salvation to infants, because they know nothing of their Creator, their Redeemer, and holy baptism?

I conclude, in the words of the pious and learned Dr. John Owen:—"Why is it the will of God that unbelievers

should not be baptized? It is because, not granting them the grace, he will not grant them the sign. If God, then, deny the sacramental sign to the infants of believers, it must be because he denies them the grace of it. And, thence, *upon this principle*, all the children of believing parents, dying in infancy, must, without hope, be eternally lost. I do not say that all must be lost, who are *not* baptized: but, all must be lost WHOM GOD WOULD NOT HAVE BAPTIZED." But we now arrive at the last of the Divine Ordinances, the most solemn of them all,—THE COMMUNION.

CHAPTER II.

THE LORD'S SUPPER.

"This do ye in remembrance of ME."

THE LORD JESUS CHRIST.

THIS is another ordinance of our Lord. And this is the main subject of our present discussion.

As an ordinance of God is deeply solemn in proportion as it gives an extraordinary exhibition of God's love in Christ; and is an impressive seal of the new covenant,—the Lord's Supper is, of course, one invested with the deepest solemnity. At all times are we to approach God with the greatest reverence, and humility. But, there are seasons and ordinances in which, like Moses and Joshua, we must "put off our shoes from off our feet, for the place we stand on is holy ground." And, such is the Holy Supper of the Lord. Herein is given to the church, the fullest and most impressive exhibition of the love of Christ in his sufferings and death for us. Herein we make our nearest approach to the foot of God's throne. Herein we have the channel of an extraordinary communion opened up between God, and our souls. And, in order to enjoy it aright, and glorify our God, a searching preparation of heart, and great sanctity of soul, and of life, are required on our part.

HISTORY OF THIS DIVINE INSTITUTION.

Our Lord, the only king and head of the church, established in the ancient church of the Jewish economy a complete system of laws, and ordinances. The moral laws enacted by him remain the same, unchangeable, as our rule of duty. The ceremonial code of laws, and rites, was given to guide his chosen people to Messiah, who was about to come. By these sacramental rites was the believing Jew directed to Christ, the only Saviour of men. And in the faith of him he died, and entered into heaven.

But these ceremonial rites were to vanish away before Messiah, when come in the flesh. The dim moonlight shadows must vanish away, when the full glory of the Sun of righteousness shone out upon Zion. Accordingly, as our Lord approached the cross, and the closing act of the consummation of our redemption, by the sacrifice of himself, every portion of that ancient ceremonial institution, which prefigured the sufferings and death of Christ, our one, great, and perfect sacrifice, began to recede, and vanish away. Every sacrifice of the altar was to cease for ever. The substance of all these shadows now stood visibly before the church. The one, true, and all-perfect sacrifice was then, actually being offered up. The glory of its perfection, and acceptance, shone forth in a thousand bright manifestations. It admitted of no additions. It was infinitely perfect. It was never to be repeated in *reality*, or in figure.

The passover of the Jews was a propitiatory sacrifice to God. The lamb was a type of Christ, "the Lamb of God," who has come; and has taken away the sin of the world. And, like the other peace-offerings, it was A FEAST UPON A SACRIFICE. The church of God, after having witnessed the pascal lamb roasted in the fire, but not consumed, did assemble to feast upon it. And every one who did eat of

that lamb, was considered to have the same benefit of the atoning sacrifice, as he had who did personally offer the sacrifice for himself. Hence, nothing can be more manifest than this fact hereby exhibited, and sealed to us sacramentally, that he who partook by faith, of the visible symbols, which represented Christ, the one, only, and all-perfect sacrifice for us, did actually partake of the divine benefit of that sacrifice of Messiah, as really, and as certainly as if he had given an accepted sacrifice for himself.

I do not say that he could ever have given any thing like an accepted sacrifice for himself. But, I do say, that, according to the Scripture doctrine of *SUBSTITUTION*, on which the whole doctrines of the gospel are based, and which is here distinctly recognized, every believer, by virtue of his partaking of Christ's sacrifice, is viewed as being as really accepted, and pardoned, and justified, as if he had personally given all the requisite satisfaction for himself, unto God.

Such were the *outward* forms of the Church's solemn festivals of old, and down to the time of our Lord's advent. But, the time came when all these ceremonies, sealed by the blood of typical victims, were to cease, and vanish away.

Hence, our Lord, on the evening preceding his death, gave a gracious display at once, of his love, and his supreme authority. He abolished the passover, and all the other ancient sacrifices. And in their stead, he ordained another institution, never to be revoked in time. "He took *BREAD*; he took *WINE*." By these, he for ever superseded the flesh of the paschal lamb, and all its sacrificial accompaniments. And he enacted this law to his true disciples, in all times, present and future:—"Do this in remembrance of me." That is, instead of the flesh of the paschal lamb, or any other sacrifice, roasted on the altar, you shall henceforth use bread, and wine. And you shall eat bread, and drink wine, in remembrance of me. And, appealing to the love

and fidelity of his church, he added,—“Do this until I come again.”

Such is the interesting origin of this most holy ordinance. **HE** who called to Adam in the garden, and vouchsafed to our race the first opening rays of divine hope to our condemned and trembling parents ; **HE** who placed Noah in the ark, and thereby saved the church ; **HE** who called Abraham, and made him the father of all the faithful ; **HE** who brought the church out of Egypt by a memorable triumph ; **HE** who dried up the Red Sea before his ransomed host ; **HE** who pronounced in thunder, his law from Sinai ; and delivered his ordinances by Moses, to his church ; **HE** who led his chosen people through the wilderness, and dried up Jordan before them ; and brought them into the promised land ; **HE** who gave to the Church her patriarchs, her priests, and prophets ; **HE** who delivered all his divine doctrines, laws, and ordinances by divine inspiration, through the holy men of God, who spoke as they were moved by the Holy Ghost ; **HE** who bought his church by his own blood ; **HE** who sits in heaven, enthroned in Zion, and invested with all power in heaven, and on earth,—**HE**, our sovereign king, has ordained this most holy ordinance, and has stamped the seal of his supreme authority upon it. Hence, it bears the name, and token of his majesty impressed on it. It is the **LORD'S SUPPER**.

OF THE VARIOUS NAMES OF THIS ORDINANCE.

First :—It is called the Lord's Supper, for the reason just now mentioned. Our Lord appointed it in the place of the passover. It is a **SUPPER**. It was first instituted to be eaten at the time of the evening sacrifice ; and it is very significantly styled *The Supper*. That meal was the principal one among the ancient orientalists, and Jews. It was a feast after the business, and cares of the day. So this is the

principal feast, and most solemn ordinance in the Christian Church. It is *The Lord's Supper*. Here we meet with Christ, not merely as occasional, and transient visitors; but we sup with him, and he with us, as permanent lodgers with him in his holy habitation.

Second :—It is called **THE COMMUNION**. 1 Corinth. x. 16: “The communion of Christ's body; and the communion of his blood.” We have, in this festival, the closest, and most joyful communion with each other; and, above all, with the Triune God, in grace, in peace, in holiness, and love.

Third :—It is styled **THE FEAST**. Feasts were instituted in joyful commemoration of great deliverances; and upon occasions of returning peace, and reconciliation of nations, families, and individuals. Men feasted together to cement the union of friendship, and love. And he was reckoned a monster of ingratitude, and one never to be trusted again, who could betray, or injure the man with whom he had celebrated the feast of reconciliation. In this ordinance we sit down at the Lord's table, in communion with him, who is “pacified to us,” and who has “reconciled us to himself.” We do publicly commemorate his love to us, and testify our love to him. We eat, and drink with him, in cordial reconciliation; and we seal the renewed vow, and covenant of peace, not to be revoked. And herein we have a foretaste of the feast of uninterrupted joy in heaven, at “the marriage supper of the Lamb.”

Fourth :—It is called **THE EUCHARIST**. This is the favourite name, by which it is known, chiefly in the Greek Church. It is so called, because it is the Church's joyful festival of **THANKSGIVING** to God,—as the word imports,—for his unmerited favours through Christ Jesus, by the Blessed Spirit.

Fifth :—It is commonly called **THE SACRAMENT**. Baptism also is a sacrament. But, as the word of God is call-

ed the Bible, or, THE BOOK, by way of eminence, as it is the Book of all books ; so is the Lord's Supper, by reason of its pre-eminent solemnity, and extraordinary exhibition of Christ, called

THE SACRAMENT.

This name is, indeed, not found in the Holy Scriptures. But it has been in use among Christians from the earliest ages. It comes from the Latin word, *sacramentum*, an oath, a *military* oath of the soldier to the emperor. Pliny, in his letter to the Roman emperor Trajan, uses this word in speaking of this festival of the primitive Christians. Without doubt, he naturally used it in the sense in which it was used in the Roman army. The *sacramentum militare* was a public oath, and a vow of fidelity, given by the loyal soldier to his country, his government, and his general. Beyond doubt, the word was so used in its application to this ordinance, by the primitive Christians. But, it was, no doubt, also used by them in the other sense of the word, namely, to express a *mystery*. That is, it conveyed to them the idea that this Supper was not a *common* feast. The *mystery* exhibited Christ's body and blood given for us, under the sacramental symbols of bread and wine.

We object to neither of these views. On the contrary, we approve of both. In this divine ordinance, we give a sacred pledge of our fidelity, and devotion to the Captain of our salvation. We vow to him, with the solemnity of an oath, that we will follow him in love, in patience, in persevering obedience in all the complicated trials of life's warfare, and duties, even unto our death.

Besides this, as we said, it contains a hidden mystery. The men of this world, who possess no saving grace, no faith, no spiritual discernment, can never penetrate the mystery deeply veiled under the sacramental elements. They

look on things with the eyes of their unconverted nature. They perceive nothing beyond the outward materials. Like strangers, and foreigners, who do not understand the language of the country where they sojourn, these men feel not the eloquent and solemn appeal made in these holy sacramental symbols. But the eye of the spiritual discernor sees, through these divine elements, as in a glass, THE BODY AND BLOOD,—in other words, the all-sufficient ATONEMENT of our Lord Jesus Christ, presented to him, and accepted by him, as the life, and nourishment of his immortal soul.

CHAPTER III.

OF THE NATURE AND USES OF THE LORD'S SUPPER ; AND
THE CORRESPONDING PREPARATION REQUIRED OF US,
THERETO.

"Behold we come unto thee, for thou art the Lord our God !"

HERE I beg attention to some preliminary observations. Some injurious mistakes are entertained by many on this point ; against which we shall do well to be on our guard.— And here I deem it necessary to remind you, my dear youth, that God communicates his divine truths to man, in two prominent ways. First ; by plain doctrinal instructions. Second : by the forcible and impressive means of symbols.

The Most High, who made our frame, and knows our nature, has selected the most impressive and efficient modes of conveying his revealed truths to our souls. Our ideas of foreign objects are conveyed through our external senses. In proportion to the number of the senses employed in conveying our perceptions to the mind, is the knowledge thereof, clear, strong, and enduring. If I hear a historical statement, I remember it, in proportion as I distinctly hear it. If, in addition to hearing it, I have an authentic copy of the narrative placed before my eyes, and am allowed to follow the speaker, the impression, according to the ordinary rules of attention, will be doubled in force. If, in addition

to these, there are set before me certain historical monuments, together with certain corresponding actions,—all tending to exhibit the same truth, and strengthen the impression through the medium of my other senses, the perceptions, and impressions will of course be very strong, vivid, and enduring.

This law of our nature, our compassionate Redeemer has called into requisition in all ages of his church. For instance, the Jewish church commemorated their deliverance from Egypt, and, at the same time, their deliverance from their spiritual foes, by the grace of the Messiah, in the ordinance of their Passover. In addition to the narrative of their deliverance, the parents directed the attention of the children to the paschal lamb, slain, and roasted, and eaten sacramentally. They heard it, they saw it, they felt it, they touched it, they tasted it. And thus the sacramental sign, and seal conveyed the truth of the narrative forcibly home to their faith. And each devout participant said in his soul thus ;—As certainly as I have the distinct evidence before my different senses, that this is a real lamb of the sacrifice, —so certain am I of the fact of our national deliverance out of the house of bondage. And carrying out, still further, this sacramental action and instruction, by viewing it as designed to indicate the Lamb of God, the Messiah, who was coming in his time to deliver his people from worse than Egyptian bondage, the devout Jew said in his soul, thus :—As certainly as I am assured, by the evidence and testimony of my senses, that this is really a lamb, sacrificially slain, and feasted on, as a sacrifice ; so certain am I, by the sacramental use of this feast on a sacrifice, that my Redeemer will take on him our nature, and will bleed, and will die in the fire of divine justice, for me, and for the church of God. And as certainly as I feast on this sacrifice, and, thereby, share in the benefit of this material and typical sacrifice ; so certainly shall I feast upon Messiah's body and blood

given for me, and shed for me. And thereby shall I share in the real sacrifice of Messiah for me, as certainly as if I had actually offered it up to my God, myself, personally.

Now, one probable, and serious mistake here, would be, to mistake the symbol for the thing thus symbolically exhibited; to confound, for instance, the paschal lamb, for the actual deliverance commemorated. Or to imagine that the eating of the paschal lamb was really the eating of the Messiah; and that the enjoyment of the feast *materially* considered, was actually the enjoyment of the *spiritual* feast of grace, and pardon!

Such, precisely, is the extravagance and error of those who conceive the baptism with water, to be actually the spiritual baptism of the Holy Spirit; in other words, that the water baptism of the body is really the washing, and regeneration of the soul! This unaccountable error has actually been committed!

Such, precisely, is also the error of those who conceive the symbols of bread and wine to be the very thing thereby represented: who actually conceive the monstrous idea, that the bread and wine are, in reality, Christ's "body and blood, soul and divinity!" If I suppose these material elements to be the very Christ, bodily; and the presenting of them, before the Church, to be an actual renewal of his divine, and all-perfect sacrifice once offered on the cross, I fall into an error at once, most absurd, and fatal to my soul. It is FATAL. For, I thereby forsake the one only and all-perfect sacrifice, which was never to be repeated. For, after Christ came, all *material* sacrifices were abolished. Isaiah, speaking of the New Testament times, says,—“He that (now) killeth an ox, is as if he slew a man: he that (now) sacrificeth a lamb, is as if he cut off a dog's neck; he that (now) offereth an oblation, is as if he offered swine's blood; he that (now) burneth incense, is as if he blessed an idol!” ch. lxvi. 3.

It is also MOST ABSURD. For, on the same principle, to be consistent, must I maintain that the lambs of the pass-over, countless in number, being eaten by millions of the ancient worshippers, were, in reality, the very Messiah BODILY,—even before he had a human body ! The very Messiah EATEN BODILY, and before he had a body ! Nay, that each ox, and heifer, and goat, symbolically exhibiting the Messiah, were in reality the Messiah BODILY ; and consumed BODILY, on the altar of the burnt-offering ! Nay, more still. If the bread of the Holy Supper be, in reality, “the body and blood, soul and divinity of Christ,” as the canon of the Roman Mass teaches ; then the victim of the burnt-offering was the “real body and blood, soul and divinity of Christ !” And as such—in his “soul and divinity” he was continually consumed to ashes on the altar, from day to day !

Oh ! Holy and Gracious Spirit, purify the Church, and the groaning Earth, from such revolting absurdities and fatal errors ! Oh ! teach man, that the infinitely perfect atonement of our Lord never needed a repetition by Christ himself ; far less by sinful man ! O God ! be graciously pleased to take away this high treason against the King of Zion, for ever, from the face of the earth ! Grant this, O God, out of compassion to thy bleeding Church, and pity to perishing souls, for Christ’s sake. Amen.

There is another remarkable error, originated by the same treasonable power ; and one which strangely lingers among us, in the Reformed Churches. I allude to the superstitious belief that our going through the external acts, even with the greatest apparent solemnity, does, by ‘the very doing of the service,’ entitle us to the grace of God, and a divine reward.—Now hear the Apostle. “Bodily exercise profiteth little.” Hence, the doing of the mere external action, at the table of the Lord, without a holy discerning mind, and a pure faith, is if no more effect in meriting the favours of God, than any other bodily service whatsoever can do.—Such

offerings at God's altar are, verily, the offering of the dead body without the soul! They incur the wrath of God. This is in a high-handed degree, "to eat and drink damnation, not discerning the Lord's body."—1 Cor. xi. 29.

There are two classes of error, on the other extreme, against which we must studiously guard, my dear youth, for the honour of God: and our own purity and peace.

I. I allude to the error of those who have been led, by indiscreet persons, to believe that, like Mount Sinai, the table of the Lord has a combination of awful terrors thrown around it. Those persons confound THE ALTAR of the Lord, with the TABLE of the Lord.* The ALTAR was that on which God's pure and inflexible justice, like fire, consumed the victim, which was "God's meat."† The TABLE was that at which the worshipper, who offered the sacrifice, did eat of the feast upon the sacrifice; as men reconciled to God, "supping with him," at his table of reconciliation and divine fellowship.

Preserve, I beg you, dear Christians, this necessary distinction. Never forget it. Christ approached the flaming altar of God; and there laid down his soul, and body as the sacrifice. This, as "the meat" on the table of God, was consumed by the fire of justice. This ended in his death. He met and appeased Justice. He was not destroyed like the burnt-offering. But, as the paschal lamb, he was fitted to be taken out of the fire of divine justice, and laid on the table of the Lord; that we might approach our covenant God in perfect peace with him, and feast with him on the sacrificed body and blood of our Redeemer; in token of our reconciliation to God, and God's true love to us.

Viewing this ordinance in this light, how can any child of God permit himself, for a moment, to compare it to the terrific Mount of Sinai, at the moment the law was uttered? How can any believer venture to say,—it is safer to abstain

* See Micah i. 7.

† Micah i. 12.

from the sacrament, invested as it is, with these awful terrors, than to venture forward to it? Oh! how can you say it is safer to absent yourself from the presence of divine love and mercy; even while they are urging you, and entreating you to meet your heavenly Father, and your Redeemer, and your Divine Comforter, at the table of the heavenly banquet, in the feast of the memorial of the sacrifice of Christ, given and accepted for us?

Oh! cease, I beseech you, to confound the terrors of the law, with the solemnity and joys of the gospel feast of love! Cease to mistake the beseeching and melting accents of the mercy of God in Christ, for the terrific thunders of Mount Sinai.—The law utters its denunciations, to convince us, that under the curse of a broken covenant, we can have no hopes of salvation by our own works. In the Lord's Supper we are invited to meet the God of salvation in peace and love. By the terrors of the law, man is driven from his own carnal hopes; and is "shut up" to the way, and hopes of the gospel. The sword of the law's guardian keeps every way; and shuts up every avenue of man's return, except through the new and living way opened up by the gospel. In the Lord's Supper, we are constrained, by all the urgency of divine compassion, and loving-kindness, to come and meet our God in the festival of mutual love, and a joyful reconciliation!

II. We must alarm men out of the easy belief that there is safety in persisting in the neglect of this divine ordinance. The command, "to keep this in remembrance of Christ," is from the same high and sovereign authority, which enacted the ten precepts. It is as peremptory, and divine, and obligatory, as is any one of these commands. Can any one persuade himself that there is any safety in persisting, through life, in the wilful violation of any one of the TEN precepts? And can there be any safety in the open and wilful neglect of this most peremptory command? No

command of God is conditional. No subject of the Almighty's government has a choice of obeying, or not obeying, as he may see fit! Every precept is peremptory, and absolute in its penalty.

Many a one, alas! succeeds to lull his conscience into an amazing and most alarming degree of security, in this matter; by alleging that "he is not prepared by faith, for this solemn transaction." This,—we declare, with deep solemnity,—is trifling with God, and his divine commands with a vengeance! Who can be serious in this allegation? None. The proof of this is glaring. As he makes this excuse, he feels no concern,—no anxiety to be prepared. If he were serious in this allegation, he could find no comfort. He could not even rest in peace on his couch. For every reflecting man must admit, that if he be *not* prepared for the Holy Supper, then is he *not* prepared for the awful hour of death, and judgment, and eternity! Can any man of sound reason, while viewing death, staring him in the face, on his dying bed deliberately allege,—and allege, too, with a view to keep his conscience perfectly at ease, that he is not prepared to die? How can any one, then, who is not under a fatal delusion, allege, with a view to keep his conscience quiet, that he is not prepared for the Lord's Supper?

There are some who do, indeed, plead their unworthiness, and want of preparation: But they do not set up this plea to soothe their consciences; and seek a false peace; while living in a state of rebellion. They make the plea in good faith, with many tears; and with mourning, and contrition. And they allow themselves no rest, until they have found grace, and peace. Then, after due preparation through Christ, by the Holy Ghost, we find them hastening to obey their Redeemer's command, in shewing forth his death at the communion table.

III. We must guard with care against errors in refer-

ence to the nature, design, and manner of preparation, for this solemnity. It is not a peace offering. We must come with no price in our hands. Our Heavenly Father never sells his blessings. We buy ; but “we buy without money, and without price.” We cast down all our evil deeds, and all our good deeds ; and all our miseries, at the foot of the cross of Christ ; and there we accept of his free and sovereign grace, to help us in every duty. We must come in humility ; in steady faith ; in ardent love ; in hope ; in confidence inspired by his unchangeable love, and almighty power, that we shall receive all the needful supplies of his divine grace. We must come emptied of ourselves ; and return filled with his rich grace ; and constrained into a closer, and closer union to him by his divine love.

CHAPTER IV.

OF THE NATURE AND USE OF THE LORD'S SUPPER, WITH
THE CORRESPONDING PREPARATION REQUIRED OF US,—
CONTINUED.

"I will wash mine hands in innocence; so will I compass thine altar, O God." Psalm xxvi. 5.

WE now arrive at the main point before us, on this head.

First :—The Lord's Supper is a monument of high commemoration. It is a monument reared in the church universal; and held forth in the most conspicuous manner before the eyes of all the enemies of christianity. It commemorates events, some of which are past; and some, yet future,—the grandest in their character, and the most momentous in their results, that can be conceived by man, or angel.

These have been already detailed by us. We shall merely name the most prominent :—the everlasting covenant of grace; the mission of Christ; his incarnation; his atonement; his resurrection from the dead; his ascension; his intercession; the final redemption of all the ransomed; his regeneration of the human family, in the millennial reign; and his final descent to the last judgment.

Compared to these, what are the grandest events on the rolls of fame? Laid in the balance with these ever-enduring results, what are the mightiest affairs, and achievements of men; the rise, and fall of empires, and republics? In their mightiest importance, they are as the small dust in the balance! By this glorious combination of acts in Jehovah's government, the divine perfections move on in their harmony, in man's redemption! There is all the attractive loveliness of mercy, in unison with the overawing severity of justice! There, spotless purity, and unyielding equity move on to embrace love, and tender compassion! The honour, and majesty of every attribute of the Godhead, are not only preserved unsullied; but are all covered with an overpowering glory, and beauty! The divine government is manifested, and made most glorious, before all holy and intelligent beings. And all this triumph is consummated in the ransom of countless millions of the human family; in their deliverance from the bitter pains of the second death; and their final elevation to thrones of glory, and happiness; in full and uninterrupted communion with God, and all holy beings in his vast empire,—as if they never had fallen!

Now, do nations rear monuments to their illustrious heroes, and the founders of their empires? Does a grateful people commemorate the proud day of their national birth? And could it be suspected that the kingdom of God upon earth,—THE CHURCH, should want her monuments of these most magnificent events of divine wisdom, love, and power?

They of the olden Jewish times possessed their monuments of national commemoration. The stones which were taken from the channel of Jordan, while its waves stood up in a heap, and allowed the church to pass over, were reared into a pillar at Gilgal, to commemorate the national deliverance. The Passover kept up the memory of their escape from Egypt: and their still greater deliver-

ance from the church's enemy, typified by Egypt. And, finally, the world has its Sabbath, to keep up the perpetual and holy remembrance of the stupendous work of the old creation ; and the finishing of the new creation, by the resurrection of Christ.

I invite your attention to the moral and religious use of these. When the new generations of Israel looked on the pillar of stones at Gilgal, and asked, "What means this heap of stones?" Their fathers replied—"This heap has been here in our days, and in the days of our fathers." The tradition relative to them, and the holy record of Joshua, correspond exactly with the existence of this monument. Our fathers, they told us, passed over Jordan at this spot, by a miraculous drying up of its waves. These stones they took up from its deep channel, and with them they reared this pillar. Our fathers saw this passage over Jordan. They saw this monument reared in the presence of all the people who came over. They have handed down the tradition, and with it, the holy record in the writings of Joshua : and, in confirmation thereof, they point to this heap of stones, reared in commemoration of it.—One generation after another, has lived close by this pillar, ever since it was reared. No man, nor conspiracy of men, could have invented this narrative by Joshua, of a passage over Jordan; so as to induce a whole nation to believe it implicitly to this day, had it never happened. Now, suppose it, for a moment, to have been a fiction. This narrative, and this heap of stones could not, in that case, have been got up in the days of the *first* generation who lived by Jordan; for they could have instantly exposed the imposition. If it were a fiction, it could not have been got up, and palmed upon the public in any following age. For, in the tradition handed down; and in the sacred book of Joshua, it is declared that the whole nation saw it; and all the tribes of the nation believed it; and they all saw the monu-

ment reared in Gilgal. If it were an imposition of after-times, how could an impostor prevail on a whole nation to believe that this tradition, and record were really handed down to them from their fathers? How could he induce the millions of a nation to confess that they all believed it, long before the appearance of this supposed fiction,—if the passage over Jordan by a miracle, had never, on this supposition, taken place? The infidel theory supposes an absolute impossibility. An impostor, for no supposable object, succeeds in making millions believe that their fathers, and they themselves, had long held a tradition of a great national deliverance, which yet, they never heard of, until this supposed invention was propagated!

Take, also, the monument of the passover. We find a great nation keeping up this sacred, and national custom for generations. The children of a new age, demand of their fathers,—“Wherefore keep ye this feast?” The parents of a whole nation reply,—“This was ordained by our God, at the time when He slew the first-born of Egypt, and PASSED OVER US in mercy.” The written record of that deliverance came down with this visible, national feast. Now, no man could have invented that narrative of a deliverance, and made a whole nation believe it, and unanimously celebrate this festival,—if that national deliverance had never taken place. Such a narrative, and ordinance could not have been invented by an impostor at *the time* of the people’s coming out of Egypt. For the narrative and festival appeal to the whole nation, saying,—“God has slain all the first-born of Egypt; and has spared you, and delivered you:” and in memory of this, you keep this festival. Who would, for a moment, credit that, if the facts were not certain and fresh before the eyes of the nation?

None could have invented this record of Moses, and this ordinance, at any *later date*, and induced a whole nation, without gainsay, to receive them, if the facts had not actual-

ly happened. For, in the body of the narrative, and in the face of the passover, the appeal is made to the whole nation, that their ancient forefathers, and their fathers, and the whole body of the people living, had actually received, and given credit to the tradition, and written record: and that all of them now living, had always been in the habit of keeping this very festival,—now alleged to be just invented, on this infidel supposition.

The national tradition, and the sacred written record have always come down in conjunction with the national festival of the passover. Hence, it was a monument of commemoration, calculated to give an irresistible confirmation of their faith in the national deliverance. It did more. As a sacramental feast, it carried their minds forward, in a true and living faith, to the Lamb of God, even Messiah, who was to come and deliver them from a worse bondage, and the bitter pains of the second death.

In like manner, may we reason in relation to the Holy Sabbath, which is a monumental commemoration of the creation of the world; and also of the new creation, by the death and resurrection of our Lord. But we leave our reader, at present, to follow this out for himself, according to the specimens just given.

Now, the Lord's Supper, which has taken the place of the Passover, is, strictly speaking, a divine monument,—commemorative of the facts of Christ's mission, incarnation, death, atonement, resurrection, ascension, intercession.

This,—I beg to say,—is the grand public use of the Lord's Supper to THE CHURCH UNIVERSAL, which stands forward as THE WITNESS for Christ. Let us dwell a little on this topic.

These miraculous events, just recited,—in the history of our Lord's life, and death, were facts palpable to the eyes and ears of men. Every one of them was publicly done before thousands of witnesses. And tens of thousands of good

men in Judea and Jerusalem, contemporaries of Jesus Christ, rose up before the nation, and publicly bore testimony to them in the days of the Apostles, and of the murderers of Christ.

This monument,—the Lord's Supper, was, along with others, publicly set up in, in the church, and the world, in a manner most conspicuous to all; and, accompanying it, were certain outward actions, enjoined to be performed by Christians. The church universal, in obedience to her Lord, assembled, and kept up, to this day, the solemn festival of Bread and Wine, in remembrance of these divine and memorable events.

Again :—this monument of the Holy Supper, with various others, was instituted *at the time*, in which these divine events transpired. And the tradition of all the churches, in all parts of the world, the most widely separated—has come down along with the holy record of the Bible, together with this solemn monumental commemoration, uninterrupted, from the period when they happened, even to this day. These are facts of which no man, who believes in the evidence of history, can entertain a single doubt.

Now, had these glorious events never happened in Jerusalem, it would have been impossible to persuade the myriads* of the best men of Judea, who were contemporaries with Christ, to believe that they did actually see Jesus raise the dead, and work all manner of miracles; and die on the cross for the sins of the people; and rise again from the dead, and appear to hundreds; and then publicly ascend up into heaven,—if all these had, to their own certain personal knowledge, NOT taken place. No power on earth could have induced the people of those times to believe these things, unless they had seen them with their eyes, and heard them with their ears. For the record, and

* Acts xxi. 20. "Thou seest, brother, how many MYRIADS,—tens of thousands, there are which believe,"—that is, in Jerusalem. Such is the word rendered "thousands" in our version.

the monument of commemoration, made a direct appeal to them, that they had seen, and heard those things themselves, as living witnesses.

To reject such infallible evidence, would be as reckless as it would be in a citizen, in our days, now, to affirm that our national jubilee is an imposition: that the Independence of our nation was never proclaimed, nor achieved: and that the annual commemoration is a mere imposture, invented by our President, and governors for their own private ends: that, in fact, the great body of the nation has been strangely persuaded to commemorate an event that, as some assert, never really happened!

But the many myriads of the contemporaries of Christ, and the Apostles, did as firmly believe all the facts of the holy record, and did as zealously receive the sacred memorials of the Holy Supper; as we now do believe in our national Independence, and do celebrate the annual festival, in memory thereof. And they did transmit to the following generations, the tradition, and the holy Record in the Bible, in connection with the Lord's Supper, in memory thereof; just as our fathers of the Revolution did transmit the tradition, and the genuine record of the Independence, and the joyful festival in commemoration thereof.—If we reject the one, we must, in order to be consistent, reject the other, with all its results.

There is only the one way of eluding this. That is, 1st, by recklessly affirming that this tradition, and the Record, and the festival in remembrance of it, were invented, and strangely imposed on the world, at a later period than that of the Apostles' days. By the rules and examples already laid down, this can be shown to be impossible. *First*:—No man could persuade the many myriads of the church universal, made up of people who never beheld each other, to believe implicitly these HISTORICAL FACTS in the life and death of Christ; and to observe with solemnity, these sacra-

mental rites, in memory of them, if a most perfect evidence had not been given to their fathers, who were contemporary with Christ; and brought down clearly, to their successors, by an unbroken chain of evidence.

Suppose the experiment to be made.—A few eminent men go into Austria, and persuade that whole nation, that on the 4th of July, 1776, the Austrians, as a nation, all rose up, in great harmony against their civil tyrants, and proclaimed their national Independence, and achieved it actually, by their wisdom, and valour: that they reared a Republic; and that from that day to this, they all did, as a nation, harmoniously celebrate the glorious deliverance, by a national festival on that day! Could any power on earth effect the conversion of the nation to this belief? They would reply,—We never heard of it, we never did commemorate the festival; nor did our forefathers. We cannot be induced to commemorate a thing which we are sure never took place!

But, transfer this to the case of the Republic. Who has succeeded in persuading this nation to believe the above facts? Who succeeded in inducing the nation unanimously to celebrate the commemorative festival? The answer is easy. The facts did happen as they have been declared. And the tradition is in every one's lips; and the written documents, with the annual festival, came down to us, simultaneously. And he who would venture to deny the facts of the Revolution would be deemed insane.

Neither, 2dly, can it be affirmed, that these traditions, together with the divine record, and these solemn ordinances, were invented, and set up at any period *posterior* to the days of Christ, and his Apostles. For, it is declared in the very traditions, and in the very face of the inspired record, and on the monumental festival of the Lord's Supper, that "your fathers, in the days of Christ and the Apostle, did actually receive the traditions, and that sacred record, and that festi-

val. And they, and all their descendants, throughout all christian nations, did receive them; and did most religiously observe them even to this day." Now, at no period, intervening between the Apostles' days, and our days, could any man rise up, and say this before the world. How could he, in one solitary instance, gain credit from one individual, far less from all christian nations, to his declaration, that they and their fathers, back to the times of Christ, have been in the uninterrupted possession of these traditions, and of this divine record, and of these solemn ordinances,—if they had never heard of them before? Could a people listen to a record, with its attendant festival, which, being brought forward to them, by an impostor for *the first time*, does bear a distinct statement on its every page, that they themselves, and their fathers, had *always* been conversant with it, and had from ancient times been in the habit of commemorating the events therein recorded?

Hence, the Lord's Supper, faithfully kept up by the church, is a mighty bulwark of evidence against all the foes of Christianity. And it is a divine monument to confirm our faith beyond the reach of a doubt, in the Redemption of man by Christ. As we look on our public institutions, our laws, our magistracy, and our annual commemorative festival, we have an infallible assurance that all the grand events of the Revolution of 1776 did actually take place. Even so, when we look on the institutions of the church, her laws, her ministry, and her solemn commemorative festivals, we have an infallible assurance, and unshaken faith in Christ's glorious redemption of man. And he who rejects the divine record, and the blessed events of Christ's sufferings, and death, with all these monumental evidences before his eyes; will be constrained, on his own principles, to deny the facts, and events of our national revolution, with all its monumental evidence, before him!

This is one of the loftiest, and most important designs

of this holy ordinance. Hereby THE CHURCH UNIVERSAL, on earth, as one vast empire, stands up, in all parts of the earth, as a united body, and, holding up this monument, proclaims before Jews, and Antichrist, and Mohammed, and all pagans, and infidels, their strong and immoveable testimony to the facts of the glorious and ever blessed redemption of man by Christ in the flesh.

And, hence, to neglect the Lord's Supper, and to refuse to assist in its perpetual celebration, is to refuse to stand up, side by side, with all Christians, as witnesses for HIM. To do so, is to prove recreant to our blessed Redeemer. To do so, is an act of treachery. It is an attempt to pull down the monumental institutions ; to leave the field ; and to retreat before the advancing infidel host. Art thou a Christian ? My brother,—art thou a Christian ? Oh ! then, how canst thou permit thyself to act as a traitor to thy Lord ? How canst thou deliver him into the hands of his enemies ?

Such is the general aspect of this ordinance, as a grand monumental display, on the part of the church, in opposition to the world. But, like the pillar of the cloud, which lowered threateningly over the Egyptians, it has also an unvarying, beautiful, and bright side toward the church, exclusively, in her encampments in this wilderness.

CHAPTER V.

OF THE NATURE AND USE OF THE LORD'S SUPPER, WITH
THE CORRESPONDING PREPARATION REQUIRED OF US :
CONTINUED.

WE now observe, *second*, that the Lord's Supper is an ordinance of spiritual commemoration to all true Christians.

1. We herein commemorate, with exultation, the magnificent events and miracles, which established the all-important truth of Christ's SUPREME DEITY ; and his eternal filiation ; as being THE SON OF GOD, in the bosom of the Father from all eternity.

2. We commemorate the glorious fact of our Lord's incarnation, when he became THE SON OF MAN ; and also the facts of his voluntary humiliation, and his subjection to the law, and obedience to it ; the fact of his death ; the circumstances attending his sufferings, and agony, in the garden, and on the cross ; together with the gracious end of divine justice and wisdom, in that death ; and the all-important facts of his resurrection, ascension, and intercession in heaven. And, thence, do we proclaim, in the most public and solemn manner, our faith in the one all-perfect sacrifice for sin, by our Lord Jesus Christ.

3. We commemorate the doings, and sayings of Christ as the prince of martyrs, who has sealed the Books of his divine revelation with his blood. In this ordinance we

recognize him, and do him spiritual homage in each of his three offices. We repose our every hope in his vicarious sacrifice offered up for us, as our great High Priest. We yield him the homage due to him as the King of Zion, who has all power in heaven, and on earth ; and yield obedience to his truths, his laws, and his ordinances. And we do, with affection, and implicit faith, yield our homage to him as the great Prophet of his church, who sealed the whole testimony of his word, by his blood, as a martyr to its truth. And there is a deep and awful solemnity imposed on our minds, while we reflect that they who reject God's word, and sacraments, make light of God's oath sealing them ; of Christ's blood confirming them ; of the Holy Ghost establishing them immoveably by his infallible signs, and wonders, and unparalleled miracles !

4. We gratefully keep up the remembrance of Christ as the perfect model of the Christian's obedience, in all the duties, and trials, and conditions of life. We lift our eyes devoutly to him as the perfect example for our dutiful imitation. We are, thence, reprov'd, and humbled. We are quickened and encouraged in all our earnest attempts at a closer walk with him, and a more rigid imitation of his perfect example ; and a more strictly filial obedience in all things, and at all times.

5. We commemorate Christ as the triumphant conqueror. The christian life is a continuous warfare. We meet enemies at every step ; and we are often cast down, and in great distress. But, we never despair. Cast down we may be, but we are never destroyed. We hold up Christ in humble faith before our agitated minds, and feeble faith. And in the faith of all our enemies, we point to him with confidence, who achieved, on the cross, his triumphs over all these enemies.

We raise our eyes to him with reviving faith, and holy joy, as our living, exalted, and reigning sovereign ! There,

we see him on his throne, in his glory, and majesty, following up the victories of his grace, in a continuous succession of glorious triumphs over our sin, over the world, over Satan, and over death ! And in these victories we triumph, and receive fresh joys, and animation.

6. In this festival, each one of us, as individual Christians, keeps up the remembrance of Christ's sure promise that he will come again. "Show ye forth the Lord's death till HE come." "HE who testifieth these things, saith,—Surely I come quickly." He is about to come to each one of us at our death, personally. By this ordinance,—to the injunction of which he has thus attached this assurance of his coming, we are excited to diligence in duty, and fidelity in watchfulness. On every returning occasion, as he renews his assurance, we are taught to respond,—“Even so come Lord Jesus.” Come in thy own time to receive me, Oh ! my God, to the banquet of heaven, where communion with thee, and all the ransomed will never be interrupted, and never will cease !

7. We commemorate, in a church capacity, the truth of our Lord's divine assurance, that “He will come the second time, without sin unto salvation.” This promise of the second coming of Christ, as son of man, as well as Son of God, has come down to us, inseparably connected with this most solemn festival, from the times of Christ and the Apostles. The existence of this ordinance, in its uninterrupted commemoration, does seal, and confirm to the church, the fact of this assurance of the Great God, our Saviour, whose word cannot fail. And our faith, and the faith of every Christian throughout the whole visible church, is converted into assurance, by the divine blessing on this holy sacrament,—that our Lord will come the second time, in human nature, “without sin,”—without the innocent frailties of humanity,—not to hunger, and faint, and suffer, and die ;—not as a “sin offering” for us ;—but in hu-

man nature, covered with the sublime glory of his divinity, to receive the church that is scattered over the earth : and to bring us all home ; and make us all one, in the glorified church in heaven ;—there, as the family of God, to partake of everlasting and uninterrupted communion : there to be for ever with the Lord, and for ever with one another !

Meantime the church, faithful to her Lord, will keep up the memory of this assurance of his second coming to the last hour of time. And she will be found in the very act of the holy commemoration, when her Lord will descend in glory from heaven to the general judgment.

“ The LORD shall come ! The earth shall quake ;
The mountains to their centre shake ;
And with’ring from the vault of night,
The stars shall pale their feeble light.
The LORD shall come ! But not the same,
As once in lowliness he came ;
A silent lamb before his foes ;
A weary man, and full of woes !
The LORD shall come ! A dreadful form !
With rainbow wreath ; and robes of storm :
On cherub wings, and wings of wind ;
Appointed JUDGE of all mankind !
Can this be HE, who wont to stray,
A pilgrim on the world’s highway ;
Oppressed by power ; and mocked by pride
The *Nazarene* ! The *Crucified* !
While sinners in despair shall call,
‘ Rocks ! hide us. Mountains, on us fall !’
The saints, ascending from the tomb,
Shall joyful sing,—‘ THE LORD IS COME !’ ”

CHAPTER VI.

OF THE NATURE AND USE OF THE LORD'S SUPPER, WITH
THE CORRESPONDING PREPARATION REQUIRED OF US :
CONTINUED.

*Third :—*The Lord's Supper is A FEAST UPON A SACRIFICE ; and, therefore, a joyful feast of mutual reconciliation, peace, and love.

I need scarcely stop to prove, that in the Jewish sacrifices, the worshippers feasted upon the flesh of the sacrifice. There was, indeed, a diversity of sacrifices : for it required a multiplicity of these “weak and beggarly elements” to complete the type of the one, perfect, and unrepeatd sacrifice of Christ. In some of these, as the Sin Offering, for instance, the victim was burned to ashes, in a clean place without the camp : while the fire of the Burnt Offering, which consumed the victim on the altar, was never extinguished. It was kept burning night and day. This prefigured the devouring fire of sleepless justice, falling on sinners, who venture to approach in their own name, and condemn the only vicarious sacrifice of Christ.

But, a Peace Offering was united with these fiery and terrific sacrifices. In these, and in the Passover, the flesh of the victim was roasted in the fire. The consuming fire of justice had its due : it was satisfied. And the priest had his

share, even his dues, and his honour. And the person who presented the offering had his share, which, as in the Passover, and in the Peace Offering, he took home with him, from the ALTAR of God; and, placing it on the TABLE of God, he did partake of it, with his family, in a religious feast. It was not A COMMON meal. It was a SOLEMN festival, a feast on a sacrifice. And every one who partook of that feast on the sacrifice, was considered as actually partaking of the religious benefit of that sacrifice; and thence, as really sharing in that pardon which God gave to those who did eat of it sacrificially;—that is to say, in faith, looking to Messiah, exhibited in that type, who was about to come in the flesh, and die as a sin offering for the church. To partake religiously of the solemn feast on the sacrifice, was viewed by the devout Jew as intimating, in a solemn and public manner, their cordial reception of Messiah, and their holy trust in him as their substitute, dying for them, on the altar in the fire of divine justice. By this sacrifice, received and eaten by them, every believer did spiritually, and really receive Messiah into their souls. They became one with him in the union of faith and love. Being one with him in the eye of law and justice, his sufferings and death, that is,—his perfect atonement, was in reality their satisfaction to all the claims against them. Hence, they were righteous in God's sight. They were justified from all sin. They were at peace with God, as completely as if they had themselves, personally, given the fullest satisfaction to divine justice.

And this is precisely the true idea of the Lord's Supper. Let me direct you to 1 Cor. x. 16—21. "Flee from idolatry.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh;

are not they which eat of the sacrifices, partakers of the altar? What say I then? That the idol is any thing? Or that which is offered in sacrifice to idols, is any thing? But, I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God. And I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils."

Here, 1st, you will perceive that the Apostle, in urging Christians to flee from idolatry, assumes the fact, just stated, that a person, in eating of the flesh roasted on the altar as a sacrifice, did thereby profess, publicly, that he believed in substitution, and accepted of the sacrifice of that substitute on behalf of himself.

2d. If he eat of the flesh of the sacrifices offered to idols, he thereby gave his consent to that sacrifice; and was thence guilty of idolatry; because he thereby sacrificed to idols.

3d. He proved this by a reference to the Jewish, and to the Christian feasts. In the former, he who partook of the flesh of the sacrifice, partook of the offering on the altar. And in the latter, our act of partaking of the body and blood of the Lord, which is sacramentally received in the bread and the wine, is our act of real communion with him in his atoning sacrifice.

Here, then, the Apostle establishes an exact analogy between these festivals of the Jewish Church, and our festival of the Christian Church. Hence, as the Jews' feast of the passover, and of the peace offering, was a feast on a sacrifice, and as the feasts of the Gentiles in their temples, were feasts on the idol-sacrifices—so the Lord's Supper is, by the Apostle's decision, a feast upon the New Testament sacrifice of our Lord.*

* See Cudworth's Discourse on the Lord's Supper.

Now, Christ, our sacrifice, could not be *literally* eaten. And this was not necessary. It was, in fact, not so in the true worship of the pious Jew. He did not eat Messiah *literally*, as the infatuated victims of antichrist suppose. In the sacrament of the passover, the flesh of the lamb had the same relation to Messiah about to come, and die ; which the bread and wine have to Christ, actually come, and actually sacrificed for us. In the ancient sacrament, the pious Jew used the sacred symbol, which represented, sealed, and applied to him, what the bread and wine, the sacred symbols of the Lord's Supper, do represent, seal, and apply to us. The eating of the paschal lamb by the believing Jew of old ; and the eating and drinking of the bread and wine, by the believing Christian now,—are to be considered as purely typical of the act of those persons receiving into their souls and hearts the real atonement of their common Saviour, and Lord. By this sacramental act, through faith in him, they became identified with their Saviour, and were one with him, in close and indissoluble bonds. Hence, when our Lord stood up before divine law and justice, we in him, by faith, stood up with him. When he obeyed, and satisfied all claims ; we—in him as our substitute,—obeyed and satisfied all claims against us. When he died and consummated the atonement, we died to the law, through the death of our substitute. And this atonement is our atonement. His acceptance as our surety before the throne, is our acceptance. Hence, every true believer in the Jewish, and Christian dispensation, was, on the instant of his faith in Christ, made one with him. Thence Christ's righteousness was really his ; and thence it is imputed to him, and he is fully accepted, thereby, before God.

The result is, peace with God in a joyful reconciliation. This is true communion. We receive from God righteousness, pardon, peace, and the inalienable right to the heavenly kingdom. We render to him in return, the homage

of devout and affectionate recognition, of faith, of penitence, of love, of holiness, and gratitude. We receive from him through this ordinance, all spiritual blessings, sealed and secured to us. In return, we render up to him our bodies, our souls, our spiritual thank-offerings, in sincerity of heart ; in the homage of our lips ; and the steadfast and pious obedience of our lives.

CHAPTER VII.

THE NATURE AND USES OF THE LORD'S SUPPER—WITH
THE CORRESPONDING PREPARATION REQUIRED OF US :—
CONTINUED.

Fourth :—This festival contains an extraordinary exhibition of Christ by divinely-appointed symbols.

The ancient feasts on a sacrifice, as we have seen, were not designed for ordinary occasions, or the mere gratification of the appetite. They were joyful celebrations of a covenant of peace. Thus, when Laban and Jacob made a covenant of peace, they sacrificed ; and reared a pillar, and a heap of stones for the table. They did eat of the sacrifice, on this monumental heap, and entered into a solemn engagement to live in mutual harmony and peace, for ever. Gen. xxxi. 44–54.

So, in this sacrificial feast of the New Testament, there is a most impressive exhibition of the covenant of peace between the Father and the Son. And, while we feast on the sacrifice, we gratefully put each other in remembrance of this covenant of peace ; and joyfully celebrate it, before the Lord.

The Most High God, holy and just, is the one party. Our divine substitute in human nature, is the other ; who appeared in our name, and on our behalf. The claims of

divine law and justice, as we have seen, were entirely met, and fully honoured by our blessed substitute. He was laid on the altar, as our sacrifice. That is to say :—This divine nature was the altar, which consecrated the gift of his sacrifice, rendering it of infinite value. His entire human nature was the perfect and spotless sacrifice. The fire of divine justice fell from heaven, and consumed the sacrifice. But when “it touched his Divinity, it expired.” He was not destroyed and consumed to ashes, as were the burnt offering, and sin offering. But, as in the peace offering, and in the Passover, the flesh of the victim was roasted, and prepared to be food for those for whom it was offered :—so, our Lord was prepared to be received, and feasted upon by us, symbolically. As the flesh of the peace offering was fetched from the altar, where the fire of justice was quenched in righteousness,—and was laid down on the table of the Lord, reared in the family, where the parties making peace, and sealing their unity, did joyfully feast together. Even so, “Christ our passover, who was sacrificed for us,” was taken unconsumed, that is to say, accepted, out of the flames of the ALTAR of God ; and was placed before the church, on the TABLE of the Lord. Had his sacrifice for us not been accepted, he never would have been taken out of the flames. Like the burnt offering, he would have been consumed to ashes : and with him, all our hopes had perished. But he, our sacrifice, through the infinite merits of his Divinity,—was lifted off the ALTAR, and placed on the TABLE of communion, as the prepared food of our souls. And, moreover, we have been called to feast upon that sacrifice. Hence, we have at once, a most perfect, and consoling proof, that every claim of divine justice is fully satisfied on our behalf. Hence, when the Holy Ghost assures us that “Our Lord’s flesh is meat indeed, and his blood is drink indeed,” he gives us the fullest assurance, that our substitute was not only NOT consumed by the wrath of God, but was fully ac-

cepted in his atonement for us. This we joyfully commemorate in this divine festival of peace, and reconciliation with God.

But, here is an important point to be noticed. The flesh and blood of our divine sacrifice could not possibly be brought, **LITERALLY**, from the altar, and laid on the table of communion in the feast on the sacrifice. What, then, was to be done? The exhibition is effected by means of the symbols appointed by God, to represent that body, and blood, namely,—**BREAD AND WINE**. These symbols do truly represent the body and blood of Christ. Let me add, that the body and blood of Christ just signify **THE TRUE AND PERFECT ATONEMENT**; or, our divine substitute's finished work fully accepted on our behalf, before the throne of Infinite Justice.

Now, the parties reconciled are, **GOD** and **MAN**. We come together as Jacob and Laban did. We sit down, as it were, with each other. We sit down together as his children, before him: and he declares, in this institution, that he is graciously present with us. “We sup with him; and he sups with us.”

We do not, indeed, see **HIM**. We cannot see **HIM**. But, can we ever forget how he certified his real presence to Abraham, when he condescended to enter into a covenant with him? It was customary, in ancient days, with parties, reconciled and solemnly pledging peace with one another, to divide the victim of the sacrifice into two parts; and to walk through between these parts. Abraham having laid the victim, cut in two pieces, on the ground, walked through between the parts. And as the shades of night advanced, the presence of Jehovah was indicated as he ratified the covenant. There passed through, between the parted victim, the gleam of fire, as a burning lamp. By this symbol of his presence, did God commune with Abraham and ratify his gracious covenant with him.

So, by the divinely appointed symbols of BREAD AND WINE, does the most High as certainly indicate his presence with us, as he did by fire, unto Abraham, in the covenant of mutual peace.

While we take in our hands THE BREAD AND THE WINE, the symbols of Christ's perfect atonement, our heavenly Father is saying to us, by the assurances of his word, lying open before us—"These exhibit to you, Christ, my well-beloved Son, who appeared in human nature; who was humbled to the death; and died for you; and who was accepted for you, as you are fully assured by his resurrection from the dead. These symbols, now placed before you, on my table, are to you what the flesh of the peace offering, when roasted on the altar, and presented on the family table of the Lord,—was to the devout worshipper of old. Therein contemplate the divine proof set before you, of the reality of Christ's human nature; of the truth of his substitution; of the reality and perfection of the atonement. He was not consumed utterly in the fire of justice. Had this been the case, there would have been no presentation of these symbols; even as there was no flesh brought from the altar of the burnt offering. Your Redeemer was accepted: he was made a peace offering. I set before you, my ransomed ones, the full evidence of these things, in these sacred symbols. I appoint them, as my holy ordinance, to convey to you a clear and impressive exhibition of all that is taught of Christ's person, obedience, sufferings, and death, which consummated the atonement. I do hereby certify to you, through these divine symbols, that I am at peace with you, through this all-perfect satisfaction to my law and justice. I now receive you, and entertain you, at this table of reconciliation, peace, and love. I do here communicate my love, and peace to you. I am well pleased with you, in my beloved Son. Receive, then, these symbols, as the

certain assurance of all this from the hands of your Heavenly Father.”

On the other hand, we take these sacred symbols of Christ's flesh and blood ; and, holding them up in deep solemnity of spirit, we say,—“ As certainly as the flesh of the peace offering, roasted in the fire of the altar, and set upon the table, was the sure evidence of the accepted sacrifice ; and as certainly as the joyful partaking of that prepared food, by all the members of the offerers thereof, was the sure sign and pledge of their partaking of the sacrifice on the altar :—and as certainly as the believing worshipper was allowed, in peace, and in a glorious deliverance from the devouring fire of the altar, to eat joyfully of the peace offering, along with their reconciled friends : even so, these symbols of the Lord's Supper exhibit the reality of Christ's offering of his body and soul, as a sacrifice for us. They exhibit the certain assurance of the acceptance of that sacrifice for us. For, most assuredly, had he not been accepted, no flesh of the peace offering had ever been set on this table, before you ; as it is now, most evidently set before you, by these divine symbols :—and as we are allowed to eat and drink in peace and great joy before HIM,—it is an infallible proof that the wrath of God is turned away from us ; seeing it passed over us, and fell on the sacrifice that was laid on the altar. And, hence, we have the divine assurance that we are reconciled unto our God, and he is at peace with us.

This exhibition, by these simple and appropriate symbols, was designed to enlarge our spiritual perceptions of Christ. And it does enlarge them. We perceive the plan of salvation through him, spread out before us, in the light of the Holy Spirit. It was designed also to confirm our faith in him. And it does confirm it. It was designed to cherish our holy affections to him ; to seal on our spirits the assurances of his peace to us, and our personal acceptance. And it does so, by the Holy Spirit, as certainly as the spoken

and written signs of language do convey to us the assurances of a father's love, with whom we hold free and intimate correspondence. "If the Lord had intended to destroy us, he never would have accepted a sin offering" at the hands of our divine Surety; nor would he receive spiritual offerings at our hands. We should, in that case, have been consumed, each one of us, as a burnt offering on God's altar of justice! And no table of the communion of his love would have ever been spread out before us, by our heavenly Father.

"Let us love, and sing, and wonder,
Let us praise the Saviour's name;
He has hushed the law's loud thunder;
He has quenched Mount Sinai's flame;
He has washed us with his blood,
He has brought us nigh to God!

"Let us wonder: grace and justice
Join, and point to mercy's store;
When through grace in Christ our trust is,
Justice smiles, and asks no more:
He who washed us in his blood
Has secured our way to God!

"Let us praise and join the chorus
Of the saints enthroned on high,
Here they trusted Him before us,
Now their praises fill the sky.
'Thou hast washed us with thy blood,
Thou art worthy, LAMB OF GOD!'"

CHAPTER VIII.

VARIOUS USES OF THIS HOLY ORDINANCE—WITH THE CORRESPONDING PREPARATION, AND EXERCISES REQUIRED OF US :—CONTINUED.

1. IN this holy festival we celebrate our devout and affectionate REMEMBRANCE of Christ. We obey his divine command to the letter thereof. We cherish his memory with deep and holy emotions. We record, in the indelible remembrance of our hearts, his divine person. He is God, and he is man, in one person. Being God's ETERNAL SON, he became, as our Mediator, THE SON OF MAN. We cherish, in the tenderest and most affectionate remembrance, his humiliation when upon earth ; his spotless and exact obedience to the laws of God's government, for us ; his ineffable sorrows of mind, and of body, when his " soul was exceedingly sorrowful, even unto death." He suffered all the pains of *natural* death, with the curse unmitigated, and unstintedly poured out upon his soul. Hence, he endured the immeasurable pains of hell, for us. We cherish the remembrance of his atonement ; and of his resurrection from the dead ; which was the crowning evidence of the perfection of that atonement. We celebrate his ascension to the throne of *his* Father, and *our* Father. We celebrate his intercession for us, unceasingly, in prayers, which are never

unnoticed, or unanswered. And, while we remember all these divine things, we call up the sweet and most refreshing memory of his divine promises, that his presence will be with us, individually : and with his church, collectively, to the end of all time.

He is absent from us, as the Son of Man, in his bodily presence. He is present with us, as "the Great God, our Saviour." He is absent,—and we remember him with all our souls and hearts. As Mediator, he is absent ; but he bears us on his heart, in his all-prevailing intercession at the heavenly throne. And we forget him not ; but always approach the throne of grace through him. Our Redeemer is absent from us ; but he will come again,—“without sin, unto salvation,” to receive the whole family of the ransomed into heaven, where this ordinance will vanish away before the purely spiritual communion of the triumphant church, in unfading glory. Meantime, we shall joyfully keep up his remembrance until he come. And, with humble, yet lively exultation, shall we welcome his coming to us personally, at death ; and his last coming to the church universal, at the great day of the final judgment.

2. In this holy festival, we present ourselves before God, angels, and men, to make a public and most solemn **CONFESSION** of Jesus Christ, our only Saviour.

They who sat down at the peace offering, of old, did thereby declare, in the most public manner, that they renounced paganism, and the rites, and vain hopes of all false religions. They avouched the Lord God of Israel to be their God ; and confessed their faith and hope in the Messiah, as “all their salvation, and all their desire.”

So do we at the Lord's table. We rise in our places, and come forward before all, openly, to declare that we renounce paganism, and all the errors of antichrist ; and all the works of the flesh ; and all self-righteousness ; and all hopes from the works of the law. We come, at our Blessed Master's

bidding ; and, with the deep solemnity of an oath, before the Lord, we confess the Lord Jesus Christ, as our only Saviour, and our all-sufficient Saviour. We declare that we have "put off the old man," with his works ; and do anxiously wish "to put on the new man, which, after God, is created in righteousness and true holiness." We do cast away from us all human contrivances, and every meritorious work, and the sacrifices of man's invention, to appease God's wrath, and open a way to the heavenly happiness. And we do, with unaffected simplicity, and earnestness of spirit, accept of Christ, in all his divine offices ;—as our Prophet to teach us, and lead us into all truth ; as our High Priest to atone for our guilt, and make continual intercession for us ; and as our glorious King to bring us into full obedience to his will ; and subdue all our foes, temporal, and spiritual.

3. We appear at his table, as witnesses for God, in all his ways of wisdom, and justice, and severe holiness, and power, and boundless goodness, and ineffable love, and mercy,—displayed throughout his vast empire, of universal nature, of particular and universal providence ; and of the kingdom of grace and glory. We stand up as witness to our Lord's supreme Deity ; and to the everlasting covenant of grace and peace ; to his incarnation ; his humiliation ; his submission to the claims of law, and justice for his church ; his obedience to the law ; his satisfaction to divine justice ; his vicarious sufferings, and death ; his rising from the dead ; his public ascension into heaven ; his intercession ; and the assurance of the promised pledge that he will come again to receive us.

We come to the Lord's table, to declare, in a public manner, as His witnesses, all these divine truths. And we do hold them forth in the devout, and lofty standard of our profession, before God, even our own God, in the covenant ; and before angels, our ministering associates ; and before

the doomed spirits of darkness ; and before all men. We exult and rejoice in these truths. We count all things but mere dust, and ashes, in comparison with them. We nail our standard openly to the cross of Christ ; and there we take our position immoveably. “ God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to us, and we unto the world.” And we bind ourselves by a vow, to our Lord, that we shall evince, by a holy life, that we are faithful witnesses for our most blessed Redeemer.

“ JESUS ! I my cross have taken ;
 All to leave, and follow thee ;
 Naked, poor, despised, forsaken,
 THOU from hence my all shalt be.
 Let the world despise and leave me ;
 They have left my Saviour too ;
 Human hearts, and looks deceive me,
 Thou art not like them, untrue !
 I have called thee, Abba, Father !
 I have set my heart on thee.
 Storms may howl, and clouds may gather,
 All must work for good to me.
 Man may trouble, and distress me ;
 'Twill but drive me to thy breast ;
 Life with trials hard may press me ;
 Heaven will bring me sweeter rest !
 Haste thee on from grace, to glory ;
 Armed by faith, and winged by prayer ;
 Heaven's eternal day's before thee :
 God's own hand shall guide thee there !”

CHAPTER IX.

SOME FARTHER USES OF THE LORD'S SUPPER,—AND OUR
CORRESPONDENT ACTION IN IT:—CONTINUED.

IN the festival of the Lord's Supper, there is A MUTUAL COMMUNICATION. There is a formal presentation, and offering of Christ to us: and, on our part, we do, by a corresponding act of faith, accept the proffered mercy, and receive him into our souls.

The sacred symbols are not merely set before us, for an exhibition. They are actually placed in our hands; and placed there for the purpose of being used by us. We shall never be saved by merely looking on, as spectators. In the presentation of the symbols, we perceive Christ formally made over to us in his threefold offices; together with every benefit resulting from his gracious exercise of these three offices. And as the minister's words fall on my ears,—“Take, eat; this is my body, broken for you,—take this cup;—drink ye, every one of you, of it;”—I discern the voice of my heavenly Father making over to me his beloved Son, to be my Saviour; and conferring on me, in free grant, and gift, every blessing of his redemption. Thus God communicates with us; and we renew the acts of our faith in him. We make new, and fresh, and closer ap-

proaches to our Redeemer. From him do we derive fresh and cheering illuminations. By his Spirit do we receive more and more peace ; a confirmed and readier disposition, as well as capacity, to resist the aggressions of Satan ; and overcome all sin, and temptation. We, thence, receive confirming evidence of our pardon ; by fresh cleansing through the blood of his atonement ; and through his intercession. His divine love flows afresh into our souls, as we commune with him. Our faith, our affections, our hopes, our desires are all enlarged, and invigorated. Our hearts are melted down ; they flow out : they “ follow hard after him.”—“ I accept thee in all these offers, O my gracious, and loving Redeemer ! Welcome to my longing soul ! Come, in the plentitude of thy grace, Oh ! come unto me. I am thine, O Blessed Jesus ! And thou art mine. No other name under heaven as a deliverer—do I know, but thine, O my Saviour ! All other gods, all other hopes, all other saviours do I heartily renounce, and utterly cast off. To thee—to thee alone do I fly. To thee alone do I cleave, with all my heart and soul. Receive me—O my God ! receive me, in the everlasting covenant of love, for my Redeemer's sake.

When I go through these outward acts of receiving the sacred symbols of BREAD AND WINE, a twofold consequence follows. They are incorporated with my body ; and are digested in me. The next result is,—they convey nourishment to me, and renewed strength for duty.

So, when in spiritual fellowship, I receive Christ Jesus by faith, I am incorporated into him in truth, and in spirit. I am ONE with him. I can never fall from his love, and grace. I feel his holy refreshing presence ever near me. I derive strength from the delightful assurances of his love, and the renewing efficacy of his gracious power. I feel the cheering, and exhilarating influence of his promises, brought impressively home by his Spirit to my heart.

These promises are the voice of my God, impressing my soul with a deep sense of his presence ; directing me ; counselling me ; protecting me ; leading me in the plain paths of duty, and new obedience. And, at the same time, sealing on my heart the delightful and ever-growing assurances that he will never leave me, nor forsake me, in the hour of need. He will bring me honorably, and safely to heaven, at last. "Thou wilt guide me by thy counsel, and afterwards receive me to glory."

Hence, the pious communicant holds this meditation with his soul, during the solemnity of the sacramental acts. "O my Blessed Saviour ! I perceive thy love strongly manifested in this divine symbol of thy broken and mangled body, and thy blood poured out, in the agonies of thy soul, in Gethsamene, and on the cross. Thou didst give thyself for me. My soul springs forward to thee, to embrace thee. I behold thy terrible agonies. And Oh ! I do abhor the sins,—these sins of mine, which brought thee to the cross, and to the dust of death ! Yes, my Saviour, they shall die. Oh ! grant me this boon—this lasting favour—to be crucified to the flesh, with its affections and lusts !—Thou didst die for me ! *Thy* death was *my* death, to the law, and to sin. I die with thee to the power of indwelling sin. Thou didst rise from the dead, that I might rise from the grave of guilt and defilement. I live with thee, by the quickening power of thy grace. I shall live with thee in heaven,—in my body, as well as my soul ; when "I shall rise in thy likeness, and "be satisfied with thy likeness, when I awake."

Thus, Christ is made over to us, in the glory of his person, and the fulness of his graces, and gifts. We yield to him our bodies, and our souls. We yield him our love, and our obedience ; in life, and in death. This mutual communion affords us the joys of "the days of heaven upon earth." Herein we have the pleasures of divine know-

ledge ; the pleasures of faith ; the pleasures of penitence,—plaintive, and pleasing as they are ; the pleasures of spiritual hope, and of lofty anticipations ; the pleasures of communion with Christians ; the pleasures of pleasing God, our Heavenly Father, through the grace of Christ, and the sanctification of the Holy Ghost !

“ O happy day ! that fixed my choice
On thee, my Saviour, and my God !
Well may this glowing heart rejoice,
And tell its raptures all abroad.
O happy bond that seals my vows,
To HIM who merits all my love !
Let cheerful anthems fill his house,
While to that sacred shrine I move.
'Tis done !—The great transaction's done.
I am my Lord's ; and he is mine.
He drew me, and I followed on,—
Charmed to confess the voice divine.
Now rest, my long-divided heart :
Fixed on this blissful centre, rest.
With ashes, who would grudge to part,
When called on angels' bread to feast ?
High Heaven that heard the solemn vow,
That vow renewed, shall daily hear :
Till in life's latest hour I bow ;
And bless in death, a bond so dear !”

CHAPTER X.

THE NATURE AND USE OF THE HOLY SUPPER, AND OUR CORRESPONDING EXERCISE IN IT:—CONTINUED.

HENCE, we are led to observe, that this sacrament is a SEAL of the covenant of grace. And this view of it exhibits another class of these holy and intimate joys of communion with God, which we have been enumerating.

Every covenant of old was confirmed and sealed with blood. Even personal covenants were thus sealed; such as that of Jacob and Laban. Jacob ratified, and sealed his covenant with his relative, by offering a sacrifice, and rearing a memorial. This sacrifice was offered to the Most High. And in his doing this, we are to view him as approaching with humility, and godly fear, to Him, as he said:—"O God, most holy, just, and merciful, I offer up this sacrifice to thee, in faith of the coming Messiah,—thy Lamb, slain from the foundation of the world, who is to die a sacrifice for us in due time. Through this blood, about to be shed for me, and here typified, and impressively exhibited to my faith,—I obtain pardon, sweet peace, and divine grace, to help me. And, as I do receive pardon, and peace through this sacrifice, so be this present sacrifice the witness of my pardoning my father Laban. And I do this in thy fear, believing that, as the fire falls on the victim of

the sacrifice, so will thy wrath fall on him, who shall break this covenant, and pass over this memorial, to injure his fellow, who participates with him in these solemn rites."

So is the covenant of grace ratified, and sealed with blood. "Without shedding of blood there is no remission of sin." "Die we, or justice must." Our divine substitute, as we have seen,—stood up in our behalf. The convention of peace was between him, and the Father. The condition was, that our sins should be laid on him, and that he should do what we should have done; and should suffer, in his body and soul, all that was due to divine justice from us, his chosen people. He fulfilled the condition of the covenant of grace, even to the letter. To the law, he gave the most perfect obedience in his holy nature. To divine justice, and the law's penalty, he yielded up his life. He died on the cross, covered with his streaming blood. This was all that could be required. The holiness and faithfulness of God re-echoed our Saviour's last words,—"**IT IS FINISHED!**" And accordingly, by the same token, he raised him from the dead.

The meaning of that remarkable expression is now evident,—"**This is the new covenant, or testament, in my blood.**" On condition of his answering all claims against his church, he was to have his church put in possession of pardon, peace, and the kingdom of grace, and glory. The shedding of his blood, or, the yielding up of his life, was the fulfilment of the condition, even to the very letter of the requirement. And, as certainly as Christ died, so certainly is his "church bought by his own blood;" and is entitled to every blessing of grace and glory, promised, on *that* condition, in the everlasting covenant. "**The new covenant was thus sealed by his blood.**"

Now, this holy festival, with its divinely instituted symbols, exhibits to us this **SEAL** of the covenant. That is, it exhibits the fact of Christ's death, which ratified, and sealed

the transaction. This bread, cut and broken to pieces, exhibits the certain fact of his body having been scourged, and mangled in death. This cup exhibits the certain fact, that his blood, that is, HIS LIFE, was poured out for us. And to make assurance doubly sure, the bread and the wine are given separately; and used in succession, distinctly; thereby giving us the impressive assurance that his blood, that is,—his life, was separated from his body. Hence, the pious communicant says this to himself, while in the actual enjoyment of the divine SEAL:—"As certainly as this is bread, and this is wine; so certainly am I assured that Christ partook of the body and blood of human nature. As certainly as this bread is cut and broken before my eyes;—so certainly was my Redeemer put to a most painful death for us. As certainly as this bread, and this wine, were presented to me; and put into my hands, and I eat the one, and drank the other; so certain am I, that my Redeemer is freely made over to me, for all the purposes for which he gave himself, and died for me. As certainly as I am warranted to take, and eat this bread, and drink of this cup, so certain am I, that I am fully warranted to take Christ for my all-sufficient and gracious Saviour. As certainly as this is a feast upon a sacrifice; and as certainly as I commune in eating, and in drinking with these, my brethren, so certain am I that I commune with THE TRIUNE GOD; and that THE TRIUNE GOD communes with me. As certainly as bread and wine nourish, strengthen, and cheer man; so certainly does the rich grace of my Redeemer, secured to me by his death, and applied to me by his Holy Spirit, nourish my soul; and strengthen me; and thence fill me with the joys of God's salvation, and preparation for all duty, and for all suffering, and my dying hour.

And, as we thus employ the Holy Supper as a SEAL, by the authority, and faithfulness of God, does it actually conduce, as a seal appended to a deed, to call up the remem-

brance of Christ ; to strengthen our faith ; remove our doubts ; and make us “ strong in the Lord, and in the power of his might.” Our Lord ordained it for this very purpose. And he cannot fail in making it a blessing for that end. When we open, and read a letter of farewell left to us, to be frequently perused in his absence,—does not every sentence, and every word, call up the image of our friend, his kindness, and his love ? When we look on a token,—a ring, for instance, given to us in remembrance of a very dear friend,—just as often as we look on it, do not his features, his looks, his words of love, and a thousand tender things,—all flash upon our memory, and excite our warmest affection of the heart to him ? And shall not an ordinance, appointed by our dear and blessed Redeemer, expressly to commemorate all that he has done for us ; and to seal the assurances of his love to his own ; and the joyful certainty of his coming again,—call up the fondest remembrance of him ; and the liveliest gratitude for all his love, and grace to us ; and cherish, in the tenderest and most lasting affection of our heart to him, while we have our being on the earth ?

Hence, by the will of Christ, and his faithfulness to us, we rise up from the Table of the Lord, instructed, delighted, and strengthened in the inner man ; animated, and confirmed in the assurance of divine hope. And, like Elijah, when visited by an angel, and fed by a meal from heaven, in the wilderness, when hungry, faint, and forlorn,—we go on through our pilgrimage, not merely forty days and forty nights, as the prophet did, but during the whole course of our lives, until “ we reach the Mount of God,” and the New Jerusalem ; and are ushered into the uninterrupted communion of the triumphant Church in the everlasting glory of heaven.

CHAPTER XI.

ANOTHER IMPORTANT USE OF THE LORD'S SUPPER—AND
OUR CORRESPONDING DEVOTIONAL EXERCISE IN IT.

WHAT has been advanced will lead us to understand that part of our Lord's injunction, "Shew ye forth the Lord's death."

We show it forth to God, our Heavenly Father. When overtaken by temptation; or when bowed down in shame, and confusion, under some outbreking of the sin that dwelleth in us, we betake ourselves speedily to the only City of Refuge. We fly to the blood of sprinkling, to obtain relief. We hold up the merits of our Redeemer. We show forth his death, in the view of the throne of Justice; and we cry out;—"See, O God, this our shield; look upon us in the face of thine anointed." And our Heavenly Father, who "is well pleased for his righteousness' sake," smiles on us, in him; excites due penitence in our hearts; and holy resolutions of increasing watchfulness, and a purer life. And he restores to us the pleasing consciousness of our pardon, by causing his divine love to be shed abroad in us; and to abound to us in peace, and joy in the Holy Ghost.

We show forth the death of Christ to the great enemy of

our souls,—even *Satan*, and his hosts of foes and emissaries. These busy enemies are continually “walking about, like roaring lions, seeking whom they may devour.” They assail us, in every possible way, to draw us into sin, and apostacy from the truth. Every opportunity they watch to hurry us into crimes by the sudden surprise of temptation. We show forth the death of Christ to them: and, thence, signify our holy defiance of them; and all their temptations. We admit the charges of sin, and folly, and unbelief, brought against us by the fell accuser of the brethren. We confess all, with deep sorrow, before our God. And we come up, afresh, to the throne of grace, in the name of Christ. And, being clothed with his unspotted righteousness, we receive the ready and free pardon of them all: and the divine assurance superadded by the Holy Spirit, that Satan shall be put under our feet shortly, in a joyful triumph over all sin, and every temptation of this present evil world.

We show forth the death of Christ to the *world*. We glory in the cross of Christ, and exult with joy unspeakable, in our crucified Saviour. We throw back the world's imputations; and we despise its short-lived scorn. We are not only *not* ashamed to own him most publicly: but we rejoice and exult in his blessed, but self-mortifying doctrines; and in his laws, and his ordinances, as our sovereign King. The world may despise, and pour its contempt on us. We despise its pride, its vanity, and beggarly elements. We pity its follies, its crimes, its splendid poverty, and complicated miseries; while it remains far from God, and while God is far from it.—We show forth the death of Christ, as that which heals all wounds; which cures all diseases; which casts out all follies; and opens up the new and living way to a glorious immortality in Immanuel's land. There the wretched beings who despise God, and blaspheme

Christ, can never enter. We part at the gate of heaven. And we part to meet no more !

We show forth the death of Christ to our own *consciences*.—When a lurking enemy assails us, by means of some constitutional failing, and some unsubdued passion, and lust ; and we, thence, are hurried into the sin which most easily besets us ; then are we brought into darkness, and painful despondency, for a season. We become the prey of tormenting self-reproaches. We have no heart,—no love for duty. We dare not, in our darkness and sorrows, approach God in prayer. We feel more like criminals slowly and reluctantly dragged to the tribunal ; than God's own children, coming to our Father on the throne of grace. We are overwhelmed with vexation and sorrow ; while an awakened conscience sharpens the arrows of keen self-reproach, which overwhelms us. But, “when we come to ourselves,” we fly to the Lord Jesus Christ. We cry out in bitterness for relief. “Oh ! my God,—my merciful Father, look on me, thy poor fallen child ; and raise me up.” I lie down in my shame, and my confusion covers me. But I hasten to betake myself to Christ Jesus, whose blood cleanseth me from all sin. I repent bitterly of this sin, which, as a very dark cloud, has risen up between thy face, and my troubled soul. I come, dear Lord,—I come in lowliness and sorrow to the table of Christ. I must come, O my God. I dare not add sin to my former sin, by thus making myself so unfit, and then absenting myself from thee, O my merciful Father, and Saviour, and Sanctifier. Wash me, O Lord, and make me clean. Oh ! Take away the guilt, and the overwhelming shame of this iniquity from me. Restore unto me the joys of thy salvation. Here,—at length,—here at thy Table, O my God, I hold up Christ, and him crucified, as my sacrifice, and the laver of my regeneration, and all my holiness. I show forth the death of Christ to my chiding conscience. I confess freely all my sins. And I

point to Christ, on whom I take fresh hold, by faith, for returning peace, and joy,—the fruits of his pardoning grace. And I cry out,—“Here is my Saviour! Here is my pardon sealed to my soul, by him! I shall have dominion over all sin in due time.” And, by the grace of God, I obtain the answer, and the testimony of a good conscience, because it sees in the Holy Supper, the sealed pardon, and the promise of divine grace to conquer every sin.

And at the approach of death, I shall show forth to that “last enemy,” the death of my dear, and most merciful Saviour. When nature sinks, I will, in the strength of his grace, cry out,—“O death, where is thy sting! O grave, where is thy victory!” Thou comest to dissolve me. But when I walk with thee in the dark valley of the shadow of death,—I will fear no evil. For THOU, O my Redeemer! THOU art with me. Thy rod, and thy staff,—they shall comfort me. Christ has taken away the curse from all my afflictions. And he has taken away the sting,—even the penal curse of death. My dear Redeemer died,—not only to ransom me,—but to teach me how to die. He was laid in the grave, and he rose again, to show me that the grave,—the dark and gloomy grave,—is not a prison, but a bed of rest; from which we shall assuredly be awakened at the morning of the joyful day of eternity! He rose in his glory. And his body, in its present glorified state in heaven, is the bright form after which our raised bodies shall be modelled.—“This mortal shall put on immortality: and this corruptible shall put on incorruption.”

This purpose and work of my exalted Redeemer, are fully exhibited to me, in this Holy Supper; and they are sealed in the divine assurances of my God, upon my heart. Thence, I derive joy, and heavenly peace. And thence, also, I shall receive complete deliverance from the fears of death. This is done in the way of strengthening, and maturing all the graces within me; and, thence, by weakening

and destroying all the remains of sin in me ; and removing the footholds of the enemies of my soul, who assail me, and threaten to destroy me. For, whatever strengthens and ripens divine grace in us ; does really weaken and destroy sin ; and thence, it removes distressing doubts, and fears. And by all this, are faith and hope brought forward into a joyful triumph in our Lord Jesus Christ.

ODE.

- “ Jesus, lover of my soul,
Let me to thy bosom fly :
While the billows near me roll,
While the tempest still is high.
Hide me, O my Saviour ! hide,
Till the storm of life be past ;
Safe into the haven guide :
Oh ! receive my soul at last !
- “ Other refuge have I none ;
Lo ! I helpless hang on thee :
Leave, oh ! leave me not alone,
Lest I basely shrink and flee.
Thou art all my trust, and aid ;
All my help from thee I bring ;
Cover my defenceless head,
With the shadow of thy wing !—
- “ Let the world pronounce its shame !
Fling its scandals on His cause.
We will boast our Saviour’s name.
We will triumph in his cross !
We will tell the scoffing age,
HE—the dead, has left the tomb ;
Now he lives above their rage ;
And we’re waiting till he comes !”

CHAPTER XII.

ON THE DESIGN AND END OF THE LORD'S SUPPER, AND OUR CORRESPONDING EXERCISE THEREIN.

Finally :—IT is manifest, from all that has been now advanced, that in this holy festival, a covenant is mutually ratified between God, and us, his people. Here are the words of this federal transaction between us,—“ They shall call on my name, and I will hear them : I will say, it is my people : and they shall say, The Lord is my God.” Zech. xiii. 9. “ What God is in himself, that He is to them for their good.” He makes himself over to them as their God. His wisdom is theirs, to direct them. His righteousness is theirs, to make them righteous before his awful tribunal. His justice stands pledged never to let the sentence of justification be reversed. His Holy Spirit is theirs, to make them holy. His kindness, and watchful care in providence are theirs, to supply them with all needful blessings. His power is theirs, to protect them from every foe. His faithfulness is theirs, to secure the accomplishment of the whole work of grace. And his eternity is theirs, to secure the everlasting duration of their kingdom, their felicity, and their glory ! All this is secured in the pledge of the covenant, I AM THY GOD : YE ARE MY PEOPLE !

On the other side, when we say, as we do say, in this

Holy Supper,—“THE LORD IS MY GOD,” we do give ourselves away to Him. We bind ourselves to shun all sin : we devote our souls, and bodies to the Most Holy Triune God ; to serve him with every faculty of body, and mind, and heart ; in every duty, and in every trial, and condition of life. We put ourselves under his wisdom, for guidance : under his righteousness, for personal pardon and acceptance : his justice, for our everlasting security : his Spirit, for growth in grace : his kind providence, for every supply : his divine power, for the conquest of every foe : his faithfulness, for the glorious consummation of the good work of his grace : and his eternity, as the infallible guarantee of our ever-enduring glory, and happiness.

And we seal this covenant by the solemnity of an oath. Hence, it is most appropriately called THE SACRAMENT, in allusion to the oath by which the soldier bound himself to his country, and to his general, for life.

ODE.

“ Lord ! I am thine, entirely thine ;
Purchased, and saved by blood divine.
With full consent, thine would I be,
And own thy sov'reign right in me.
Here, Lord, my flesh, my soul, my all,
I yield to thee beyond recal.
Accept thine own, so long withheld ;
Accept what I would freely give.
Thine would I live,—thine would I die !
Be thine through all eternity !
The vow is past beyond repeal ;
And here I set the solemn seal !”

PART II.

DEVOTIONAL INSTRUCTION TO GUIDE THE YOUNG COMMUNICANT TO THE TABLE OF THE LORD.

CHAPTER I.

A GENERAL VIEW OF THE OBLIGATIONS LAID ON US, TO ENGAGE IN THIS IMPORTANT DUTY.

“Do this in remembrance of ME.”

THE LORD JESUS CHRIST.

1. You have heard, my dear youth, that the divine command to show forth the Lord's death, is peremptory. No one precept has a more binding and constraining obligation than this. Our heavenly Father moves us by his paternal love, to commemorate his divine grace. And can we refuse him our most cordial love, and obedience? Our Redeemer binds us, by the fascinating power of his love, to celebrate, in this ordinance, his unsearchable grace and mercy. And never was a more melting appeal made to the human heart than this:—“If you love ME, keep my commandments.” “Do this in remembrance of ME. Do it until I come again.” And as the Holy Spirit “glorifies Christ by taking the things which are his, and showing them to us:” while he urgently impresses them on our

minds ; and awakes the soul to an exact obedience, rendered in all the cordiality of love by us, our refusal to commemorate the death of Christ in the Holy Supper, is nothing less than a criminal, and dangerous resistance offered to the Holy Ghost !—Take these, I beg you, into serious consideration.

2. This command of God you cannot set aside. He will be obeyed. It *must* be done by you under the penalty of high treason against our sovereign king. Can you trifle with the injunction of the Most High? Beware of thinking that it is left optional with you to be neutral. No one *can* be neutral here ! We must be for Christ, or, we are against him. It is not left to us to judge whether we shall obey him, or not obey him, and thence neglect the Lord's Supper. To suppose this power of choice left to his own subjects, is to assume that the Almighty Sovereign will allow his divine laws to be trifled with, and nullified with impunity. To suppose, therefore, that you may with safety, neglect this ordinance, is to say with the fool in your heart,—that the Lord has abdicated his throne, and has ceased to rule in Zion. To suppose this, is to assume that rebels triumph. To suppose, therefore, that we may be excused in the constant neglect, and open breach of this most solemn command, is to betake ourselves to the monstrous imagination that God will pass with utter impunity, the neglect, and contemptuous breach of every one of the ten commands !

3. Many are satisfied with the belief that they are excusable for neglecting to celebrate the Lord's Supper, because they are not yet in a state of grace. This is a very common, but I must tell you, a very fatal delusion. It is a direct attempt to palliate rebellion against God. Upon the same supposition, every man may plead his excuse for the neglect of prayer, and every other duty. 'I am not in a state of grace ; therefore I need not conceive myself enjoined to do any duty. I am not in a state of preparedness ; therefore I

need not keep any of God's ten commands !' Ah ! my dear youth, this is nothing short of a denial of the Holy One. It is the undisguised language of atheism. Our want of grace, and of the necessary power to do our duty, is the necessary and fatal result of our own apostacy. Yet, here, the position is criminally assumed, in the face of this palpable fact, that our want of grace, and want of power to do our duty, can be pleaded as an excuse for neglecting the most clearly defined duties. This dangerous sentiment implies that rebellion against lawful power sets aside the claims of that lawful power ; that rebellion against God sets us free from his divine claims of obedience ; that our want of *power*, and of *will* to obey, although it be the immediate fruit of our inexcusable rebellion, does, nevertheless, set us free from the obligations of duty to our Maker ! I implore you to guard against this too general, and very fatal error.

4. It is equalled only by a singular and popular error, which would carry you into an opposite extreme. I allude to the strange doctrine that has been advanced as an inference from the fact of God's command laid on us. That command, it is said, does imply that we have powers to obey it fully, even in our own depraved and unassisted nature. That is to say,—the disposition, and power to obey, is not the gift of God, but is lodged in man, fallen, destitute, and helpless as he is !

If you have profited by the instructions which we have set before you in Book I. of this volume, it is not probable that you will fall into either of these two dangerous extremes.

Be assured, my dear youth, that both reason, and holy Scripture assure you, that no want of *will*, nor want of *capacity* to do our duty to God, can ever be set forth as a plea of exemption from our duty to God. There is fitness, and strength every way suitable, and ample enough, for all our

duty. But, surely, that is not found in the fallen, depraved, and spiritually dead. You have, I trust, not so learned Christ, my dear youth. There is every necessary gift; there is capacity and fitness, ample enough to qualify us for every duty required at our hands. But all gifts, and all rich grace are from HIM whom we rejoice to call "THE LORD OUR RIGHTEOUSNESS, AND OUR STRENGTH."

5. The relation subsisting between Creator and creature, manifestly implies that it is the duty of every one of us *instantly* to comply with the divine command. If he has the right to command,—that command enjoins peremptory and instant obedience. The permission to delay, would be an allowance to remain in rebellion. That cannot be. Now, he does command you, dear youth, "to show forth the death of Christ" in this Holy Supper. Hence, it is the most solemn and indispensable duty of *every* one of you, without exception, to render prompt obedience to him. And, hence, it is the solemn and most urgent duty of every one of you, *instantly*, to betake yourselves to the Lord Jesus Christ, in faith, and penitence; to yield yourselves up to him; to receive out of his fulness, grace, for grace. And, thus, having given yourselves to the Lord, it is your duty to present yourselves, without delay, at the table of the Lord.

6. Ah! my dear youth, how painful is it to see men, wise, sober, and discreet on every other point, permitting themselves to "wrong their own souls," by trifling most criminally with the law of Almighty God, and the love of Jesus Christ. They venture to take refuge in the excuse of their want of that grace, and due preparation that are required. They actually fabricate an excuse for their rebellion against God's express injunction,—“Do this in remembrance of me.” They betake themselves for the refuge of an excuse, to their own guilty and sinful condition. They actually seek, and even plead exemption in the face of their Maker,

from reasonable services expressly enjoined by him. They do this, by alleging that which is, in reality, their guilty state,—even their criminal want of a will, and their criminal want of capacity for the duty. They want the *power*. It was by their wilful apostacy that they cast away that power, to obey God. They want the *will*. That want is the result of their heaven-daring act of persisting in rebellion. This result of their criminal condition, they set down in their own minds, as an excuse, in full, for their additional act of rebellion, in refusing to comply with this plainly enjoined duty. Their excuse, stript of all disguise, is simply this:—We do not obey God, and keep up the remembrance of Christ, because we are “lovers of pleasure more than lovers of God ;” and because we are paralyzed by guilt, and spiritual death. They spare no pains to persuade themselves that the fatal effects of their former rebellion, is an ample excuse for the entire neglect of obedience to God in time to come! Ah! “vain man would be wise ; though he is born like the wild ass’s colt !”

May the abounding grace of God deliver you, dear youth, from the snare of this criminal excuse. The truth is this :—if men did really feel this truly deplorable condition, arising from the want of will, and power, and all due qualification for duty,—so far from urging it as an excuse, they would humble themselves, and mourn, and lament most bitterly over it. Yes, dear youth ; if your heart felt the alarming condition,—so far from seeking an excuse by it,—you would instantly betake yourself to the Lord ; and cry mightily unto him, until you found yourself, at Christ’s merciful bidding, stretching out the withered hand of faith : and until, impotent as you now are, you did, at his bidding, and the all-subduing power of his grace, arise, and take up your bed, and walk.

Now, dear youth, let me come to the point with you. You perceive the clear and impressive command of your

God,—“Do this in remembrance of me!” You feel your guilt, and your utter incapacity. Go, then, to Christ. If you are sincere in the profession of your want of due preparation, you will go to Christ. You will cry out, “Jesus, son of David, have mercy on me.” You know that in Christ a fulness of grace awaits you. Implore the Holy Ghost to bring you to him :—a willing captive, in lowliness of spirit, lying at his feet. Neglect no appointed means to bring you in penitence, and faith to him. If you do not come to Christ, you are utterly inexcusable. And you must perish as all rebels perish. And, oh! pause, and reflect on these excuses, so common in the lips of unthoughtful men. When thou comest, O sinner, to the bar of God’s eternal judgment, thou wilt find,—when it will be too late to retrace thy steps, that thy guilt, and its necessary consequences, namely, a want of *capacity*, and a want of a *will* to come to Christ, can be no excuse, and no ground of plea for exemption from positive duty. But, we must come to particular classes of character.

“Come, humble sinner, in whose breast,
A thousand thoughts revolve :
Come, with your guilt, and fear oppress’d,
And make this last resolve.
‘Prostrate I’ll lie before his throne,
And, there my guilt confess :
I’ll tell him, I’m a wretch undone,
Without his sov’reign grace’
Perhaps he will admit my plea,
Perhaps will hear my prayer ;
But—if I perish—I will pray—
And perish only there !
I can but perish if I go.—
I am resolved to try :
For, if I stay away, I know,
I must for ever die ! ”

CHAPTER II.

TO THOSE WHO HAVE ALREADY BEEN RECEIVED AS MEMBERS, INTO THE CHURCH, BUT HAVE DECLINED FROM THEIR DUTY.

“Remember from whence thou art fallen; and repent; and do the first works; or else I will come unto thee quickly!”

THE LORD JESUS CHRIST.

1. I URGE the very solemn invitation of Christ upon your consciences, who have already been admitted on the confession of your faith, into the communion of Christ's church; but who have been declining from the path of duty; and have most wofully neglected, and despised the Table of the Lord.

2. Has this mournful and criminal negligence arisen from any doubt, on your part, of the solemn obligations of this duty?—Are you a Christian? Have you cast off fear and restrained prayer, before the Lord? Have you abandoned your honourable badge of religious profession? Ah! my fellow professor,—have you betrayed your Lord and Master? Have you sold him into the hands of wicked companions? Have you, like Ahab, sold yourself to do evil?

3. I am persuaded better things of you, and things that ac-

company salvation, although I thus speak. Come, let us open the Bible ; let us read our beloved Saviour's injunction. "Do this in remembrance of ME." Can you doubt his love, my dear one ? Can you really find it in your heart to question his right, and authority to lay this command on you ? Hast thou forgotten who HE is, and what HE has done for thee, poor wanderer ? Oh ! canst thou ever forget him who stooped so low, as to notice thee, to pity thee, to ransom such as thee and me, by his own life ? Oh ! have thy former solemn vows, then, been all forgotten ? Ah ! thou mayst forget them ; but, God has not forgotten. They are registered in heaven, *for* thee, O thou returning prodigal : or they are recorded *against* thee, to be rehearsed on the day of thy doom, as a final apostate !

4. Return to thy duty. O return in faith, having awakened from thy long and painful sleep. Return with weeping, and supplication, and prayer. Return before the door of hope be closed for ever upon thee. Return before the adversary rivet the chains of death around thy miserable soul. Oh ! canst thou—canst thou thus crucify the Son of God afresh ? Canst thou wound him in the house of his friends ? Canst thou bear this bitter reproach of our Saviour,—“Yea, mine own familiar friend, in whom I trusted, and who did eat of my bread, hath lifted up his heel against me !” Ps. xli. 9.

5. Is your absence from the table of the Lord caused by any doubt on your part, as to the duty of the *frequency* of communion ? I trust you cannot allow this to interfere with your duty. Our beloved Master has required us to do it *often*. But, he has left it to the loyalty of our hearts ; and the unwavering ardour of our affections, to determine how often it shall be done.

And, oh ! my dear one, are you not often guilty of sin against him, and of negligence in duty ? And need you not, then, to come frequently to the table of his refresh-

ments, to obtain renewed strength, and fresh animation, and new supplies of grace to overcome all sin ?

How often are we surprised, and nearly overwhelmed by the tempter's snares, and the world's complicated trials ? And need we not to come, very often, to meet our beloved Lord, in communion, to be blessed by him, and cheered, and confirmed in our vows of fidelity to him, and greatly strengthened, by the refreshing influences of his presence, to resist manfully every temptation, and every enemy ? Hence, none but the cold, and formal, and worldly soul can complain of this blissful, and animating communion season returning too often upon his worldly spirit, and pursuits.

6. Is your absence from the Lord's Supper caused, I pray you, by indolence ; and aversion to the labour, and searching duty of self-examination, and all the necessary preparations for that solemn ordinance ?—Ah ! my friend, keep a strict account with your soul. Fear not to know the worst about yourself. Yield not to this spiritual sloth. Probe the diseased conscience thoroughly. Look into the future ; and tremble, as well you may. Your tenure of life is frail and uncertain. In a brief space of time you will be brought to the bar of your Creator, and Judge. Oh ! what a deep, and close, and heart-searching trial awaits you there. “ Prepare to meet thy God.”

7. Is your absence from the Lord's table caused by lukewarmness, and aversion to the strictness of the religious duties of the christian life ? Is it caused by a growing aversion, on your part, to take on you the solemn vows afresh ; and to keep up that strict and watchful conduct in all your intercourse with the world ? Ah ! the world is seducing you. Pause ; reflect ; raise your thoughts to Christ. Shun, I beseech you, the sin, and doom of Demas. Turn not aside to the world. Sell not your soul and body,—your immortal being to the world, and Satan. Listen—O listen to

him who knows the value of your immortal soul. "What is a man profited, if he should gain the whole world; and lose his own soul. Or, what can a man give in exchange for his soul?" If you are ashamed of Christ, of you will He be ashamed in the great day. If you turn from Christ, he will turn his back on you. If you apostatise, and deny him, he will deny you, and cast you off for ever!

8. Is your absence from the Holy Supper caused by some family disturbance; or by some quarrel with some brother, or sister in the Church?—Are you a Christian? Have you the spirit of the loving and forgiving Jesus in you? Can you allow yourself to sacrifice your vows, and your duty to sustain an unchristian grudge against a brother, or a sister? Do you not fear God? Do you not stand in awe of your Judge? Will you indulge malice, at the expense of wronging your own soul? Will you suffer the pride and malice, with which Satan fills your heart, to drive you from your Saviour's presence, and the table of his love? In the name of the bleeding and dying Saviour, who hung in streaming blood, and agonies of soul on the accursed tree for us, can you,—Oh! can you permit that spirit which Satan inspires into the wicked, to drive the love of that dear, and Holy One from your bosom? Oh! think of this seriously, and consider your ways. Has He forgiven you ten thousand talents, and, Oh! my poor erring friend, can you,—Oh! can you not forgive a brother, a hundred pence? Let the power of Christ's constraining love cast out this devil from you. Hear the beloved Master's words: and do this instant, obey them. Art thou the offender by a deed, or a hasty word? Then hear the Divine Master's words. "If thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee; leave, there, thy gift before the altar." Do not absent thyself from the holy communion. Leave, there, thy gift as the manifest pledge of thy seasonable return. "Go

thy way, first, be reconciled to thy brother ; and then offer thy gift." Does thy spirit within thee refuse to do this ? Well, then, mayest thou fear, and tremble for the consequence, that thou art a child of malice, and of unforgiving resentment.

On the other hand, if thou have ought against thy brother, forgive him frankly ; that thy Heavenly Father may forgive thee.—Does this seem to thee impossible ? No, my dear young Christian ; it is not impossible. Only pour out thy soul in ardent prayer, for thy offending brother. Continue in prayer for his penitence, and salvation. Persevere in this, long, and ardently, until thou feel in thy heart what is befitting, and right toward thy brother ; and thou canst say to thy Father, and his Father in heaven,—“Forgive me, O my God, my trespasses against thee, as I do forgive him who has trespassed against me.” Prayer melts the icy heart, and causes the warm affections to flow toward an erring, and offending brother.

9. Thy long absence from the Lord's Table has perhaps arisen from the resistance of thy guilty conscience. Thou hast cast off fear, and restrained prayer. Thou hast, perhaps, blasphemed God in thy heart ; and betrayed thy Master in the presence of his enemies. Peradventure some guilty transactions in business have continued to trouble your soul : some fraud ; some wrong done to thy neighbour ; some horrid secret sins cherished by thee, have thrown thy soul into distraction, and covered thee with confusion, and shame before the Lord. For, although man cannot see into thy heart, nor penetrate the secrecies of thy chamber, the ever-watchful and pure eye of thy Judge has been on thee : and thy conscience bitterly responds to the chidings of God's most holy law.—Repent, instantly, of thy sin. Break up every evil habit of soul and body, this very hour. Prostrate thy soul in deep penitence before the throne of mercy. Let the smitten rock of thy heart send

forth the waters of sorrow for all thy crimes. Let the reformation of thy heart, and life prove the sincerity of thy faith and repentance. For this purpose betake thyself now, this very instant, to the blood of sprinkling. There thou canst have effectual cleansing from all thy pollution ; that thou mayest, thence, perfect holiness in the fear of the Lord. Hither the chief of sinners have come. Hither thou mayest yet come, to have peace to thy agitated heart. Here the distracted conscience has found its bitter remorse and overpowering sorrows taken away by the removal of the load of its guilt and uncleanness. “ Christ’s blood cleanseth from all sin.”

But, be it known to thee, that if thou remainest in thy secret indulgences, and guilt, with a fair exterior, while thou absentest thyself from the table of the Lord, thy sins will find thee out. A fearful fall and exposure are before thee ; and public scorn ; and, what is more dreadful than all, the wrath of an angry and betrayed Lord is gathering as a fearful cloud of vengeance over thy head.—Return, thou self-destroyer—Oh return from all those ways, which have ruined thy peace of mind ; and driven thee from thy duty. Oh ! Return ; why wilt thou die ; and plunge thyself into the bitter pains of the second death ?

“ Return, O wanderer, return ;
And seek an injured Father’s face :
Those warm desires that in thee burn,
Were kindled by reclaiming grace.

“ Return, O wanderer, return ;
Thy Saviour bids thy spirit live :
Go to his bleeding feet, and learn,
How freely Jesus can forgive.”

10. But, perhaps, thy “ spot is not the spot of God’s children.” Thine absence from the holy communion is proba-

bly caused by the final apostacy from thy profession,—for divine grace the *final* apostate never had enjoyed. Thou hast listened to the seducing persuasions of those who have not the fear of God ; or to the sneer of the scorner, pouring contempt on thy profession, and God's holy ordinances. Thou hast been drawn away by the love of their sinful amusements, and thence into their guilty and abominable deeds. The world has welcomed thee back, as one of its own. Like the hypocrite, "thou hast not always called upon God." Thy treacherous heart has betrayed Christ. Thou hast sold him to his enemies for the beggarly pittance of the world's applause, and pleasures. Thou art secretly immersed in its pollutions. And, thence, thou fliest from the presence of the Lord, and from thy brethren. Oh ! miserable man ! Thou art wronging thy own soul. Ah ! How how canst thou escape ? Brief is thy career of guilt and apostacy. The terrors of thy injured Lord will soon fall on thy awakened, and guilty soul. Thy conscience now slumbers. Thou mayst call this peace. But there is no peace, saith my God, to the wicked. Thy conscience, "set on fire of hell," will soon consume all thy peace and comforts. And, Oh ! whither canst thou flee ? Shouldst thou ascend into heaven ; God will cast thee down. Shouldst thou hide in the deepest abyss ; the terrors of divine justice will consume thee. Oh ! Did Ahab rebel, and prosper ? Annanias and Sapphira did apostatise as thou hast done : did they prosper and live ? Judas who, like thee, eat bread with our divine Master, did lift up his heel of rebellion, like thee, against him. Did he prosper and live to enjoy the paltry bribe—the horrid price of blood ? Their doom is thy doom. And it lingers not. "Behold, the Judge standeth even before thy door." And that sentence pronounced on Judas may well make the ears of all rebels to tingle. It will soon fall in thunder on thy ears. "Good had it been for thee, hadst thou never been born !"

CHAPTER III.

INVITATION TO THOSE WHO HAVE NOT BEEN TO THE LORD'S TABLE.

“ If human kindness meets return,
And owns the grateful tie ;
If tender thoughts within us burn,
To feel a friend is nigh.
Oh! shall not warmer accents tell
The gratitude we owe
To him, who died our fears to quell;
Our more than orphans' woe!
While yet his anguished soul surveyed
Those pangs he could not flee;
What love his latest words displayed,—
‘Meet, and remember ME!’
Remember THEE! thy death, thy shame,
Our sinful hearts to share!
O memory! let no other name
But HIS, recorded there!”

1. WE address ourselves to you the dear children of the Church, who have been baptized; and have been trained up in the fear of God, and taught to respect and feel the weighty obligation of your baptismal vows. We also address the stranger, who, like them, possesses proper christian knowledge in all those points, which we have laid down be-

fore you, and who have some good disposition in you, and feelings of love, and gratitude to the Lord, your Saviour.

2. Come to this feast, my beloved children, for all things are ready. You have seen the nature, the design, and object of this holy communion. Come, then, and put you hand to the covenant. The holy and compassionate One has long' been calling upon you in his word. Come, leave the world's dangerous snares; come out of it, and take your position with your Lord, and his people. Here is given the most affecting display of the love of God. Yield yourself up to its constraining power. Oh! hard is the heart which loves not him who first loved us. There thy beloved Redeemer passes before thee in garments dyed in blood. He trode the wine-press alone. He comes before thee, and shows himself mighty to save, and rich in all his gifts of love. Yield him the undivided homage of thy soul; and the obedience of thy life. Here, divine justice, and truth shine forth in the overwhelming lustre of their glory. Let thy soul be filled with the deepest abhorrence of sin, which, under these holy attributes, brought our Saviour to the cross, and to the dust of death. Here are set before thee the monumental exhibition of thy Saviour's death, resurrection, and ascension into glory; here, his righteousness, confirmed by all these tokens, is offered to thee. Come, present thyself before the Lord, and the Church; and from thy heart, say,—“O my blessed Lord! I gratefully and joyfully accept thee for my righteousness, and strength. To my soul thou, O Lord, art my all in all.” And as he makes himself over to thee in the new covenant, he says,—“My child, give me thy heart, with the homage, and obedience of thy life.” Yield yourself a willing disciple unto him. And in true communion, say,—“O my gracious Redeemer! to thee I yield up my heart, and life. Adopt me into thy family. Give me a name among the living in Jerusalem. I consecrate myself to thee, O Lord;

to be thine—thine only,—thine wholly,—and thine evermore ! Seal thy love, O Lord ! upon my soul : write thy pure name, in living characters on my heart ; on my hands and forehead ; as I do here, in this holy communion of the Supper, seal my vow of allegiance, love, and obedience to thee in all things. Can I do less ? Oh ! what should I not do willingly in obedience to thee, my Saviour ! I am thy creature : I live in thee ; I am bought with thy precious blood ; I am thine by thy redeeming grace. Moved by gratitude, and constrained by thy love, I come to confirm my personal covenant with filial love, and humility before thee. Now, O Lord, I am thine. And, oh ! most dear and blessed Saviour, thou permittest me to say,—Thou art mine. I shall seal the vow over the sacred symbols of the Holy Supper. As I take these seals of thy love, pledged therein to me ; even so do I accept thee, humbly, my dear Redeemer, in the plenitude of the grace of the covenant, for wisdom, righteousness, sanctification, and redemption. Set, then, thy seal on me. Let my ‘ ear be bored to the door-post, that I may be thy servant forever.’ And, oh ! grant me the white stone, and the new name ; that I may know, and have the assurance that I am thy child, justified, and adopted into thy spiritual family ; and, thence, have my record on high, among the living who are registered in the New Jerusalem. Amen.”

3. I have thus set before thee, the form of the devotional vow required of thee. Now, my dear Christian friend, can any service be more delightful ? He does, indeed, call on you to make a sacrifice ; and that sacrifice would, to the men of the world, be an unreasonable sacrifice. But, it is nothing more, nor less, than the prompt renunciation of all that only which dishonours his holy name ; and will bring ruin and misery on your own souls. Is this an unreasonable service at your hands ? Besides, he calls on you to accept from him every blessing, included in his love and commu-

nion. Would you not cordially welcome the family banquet, and the sweet communion of kindred spirits in your family circle, with beloved parents, and brothers, and sisters? But, what is that to the pure and holy joys of the spiritual banquet? Here, at the holy table, we meet in our Heavenly Father's gracious presence. We commune with our Blessed Saviour in the purest spiritual joys. We commune with the Holy Spirit, whose reviving influences give fresh life to our languid spirits; and new vigour and animation into every grace; while he, as the Comforter, sends us forward in the christian course with "everlasting joys upon our heads." How great the happiness to be in such a presence, at such a banquet! How pleasant the joy of meeting fathers, mothers, brothers, sisters at the banquet of Christ's table! What a delicious foretaste this affords us of the coming joys of heaven; when the whole family of God shall all be at home!

Come, then, my dear youth, come away from the world's polluted joys! Come away from its vexatious cares; its degrading follies; its guilty pursuits. "Let the dead bury their dead." Come to Christ. Leave the communion of a vain and deceitful world,—so full of promises which it never fulfils. Come to the fellowship of saints; and the light of God's countenance, which beams brighter, and brighter upon us, until we are ushered into heaven's complete and eternal day!

4. You must beware of associating with the joyful table of the Lord, the idea of any thing terrific, or, what is calculated to excite horror. It is true you are drawing near to the Lord. "The bush burns with flames." But it is not the consuming flames of Horeb, whence the law was given. The Lord speaks out of the midst of this awful symbol of his presence; but he speaks not in the terrific thunders of Sinai. He speaks peace. He is come down to deliver you from Egypt's bondage. You must bow down in solemn

awe, and “put off your shoes from off your feet, for the ground you stand on is holy.” But, it is your Heavenly Father who speaks, and calls you to hear, and own, and take comfort from his well-beloved Son.

He makes an appeal to your grateful affection ; not to your fears. “Do this in remembrance of ME.” This duty is never to be viewed as a task. You must be prompted to duty by the ardour of love. “For we love him who first loved us.” “Perfect love casteth out all fear,” that is, slavish fear. In proportion as love is perfected, it casts out the fear of the guilty conscience ; and gradually becomes truly filial, and is assimilated to the fear of holy angles.

5. Let not, then, that expression terrify you,—“He that eateth and drinketh unworthily, eats and drinks damnation to himself.” It can be a fearful doom to the guilty and finally impenitent only. To God’s children, it declares a salutary correction, though severe. The unworthy partaker will draw down fatherly corrections ; but not the doom of the impenitent. And these visitations we must welcome as God’s selected means of our sanctification, to prepare us for a holier and purer communion on earth, and in heaven !

6. Resist, then, the spirit of the world which attaches the idea of gloom, and melancholy, and terror to the holiest services of religion. Let your companions know that it is the only thing on earth, which throws the sweetest and most delicious joys around the heart that reclines on Jesus’ bosom. Assure them that it makes you blessed in every condition. In the deepest gloom of sorrow, and heart-rending privations, it cheers you with bright hopes, and inextinguishable joys, which descend from the throne of the interceding Redeemer. You can by faith, assure the world that the Christian can, after all, afford to lose even all that man can promise, or earth can give. Ashes, and dust cannot satiate the boundless wishes of immortal souls. Can mortals marry

immortality to death? Can ocean's immeasurable abyss be filled with a dew-drop? No, never. The Christian's home, and heaven lie beyond this world, and its perishing fulness. Hence, no earthly fears, no dread of earthly losses, can drive him from his dependence on God, and the path of his duty. On the contrary, the love of Christ constrains him, and binds him to the cheerful and affectionate discharge of his duty. And the very discharge of his services, and especially his diligent observance of this solemn ordinance, does beget in him new strength, and fresh animation for every returning season of duty, and of trial.

7. Hence, dear Christian, you must not hesitate. You must not waver between two opinions. Come forward, in an honest and pure confession. Be ready and willing in your avowed subjection to your dear Redeemer. You were devoted to the TRIUNE GOD in your early days. Beware of bringing shame, and ruin on yourselves by looking back with longing eyes to the world, as Lot's wife did, to the cities of the plain. Keep your eyes on Jesus. Did he not hasten from his throne for your deliverance? Did he hesitate in one instance, or waver, in working out our redemption? Was he not carried through the agonies of his soul, by his unquenchable love to us? Did he not set his face as a flint, with immoveable courage, animated by love to us, through the whole of his inconceivable pains, until he said,—“It is finished!” And, Oh! my dear christian brother and sister, will you,—Oh!—can you refuse to honour him, by your most affectionate gratitude, and your prompt, and unwavering obedience? Wait not until you may obtain what the carnal mind longs after,—a settlement in life, with worldly ease, and comfort. Begin the world, my dear christian brother and sister, by beginning with obedience to your God. Set out in the world, by placing yourself on the side of Christ. Set out in your life's journey, with the pilgrims bound for Zion above. Oh!

seek first the kingdom of heaven, and its righteousness. Secure the soul's portion, before thy earthly portion, in this world. Cease, then, my dear one—beloved in the Lord,—to prefer selfish ends and aims, to the honour of the Lord Jesus Christ. Cease to gratify your own desires to the exclusion of solemn and imperative duty. Come forward, and own thy Saviour. Can you allow yourself to prefer these small concerns of earth to one who ought to occupy the first place, always, in thy heart. Must salvation, and heaven be postponed for the things on earth? Will you obey the promptings of Satan, in preference to the command, and the constraining love of Jesus Christ?

8. You have, already, lost much precious time by delaying to yield obedience in this solemn duty. In no other matter has a delay been more dangerous. For a delay in duty is an act of positive rebellion against the Lord. Every command of God, be it carefully remembered, carries on the face of it, not only the necessity of obedience, but of *instant* obedience. And the same penalty does equally enforce the one, as it does the other. If thy Maker allowed thee the right, or permission to delay obedience: it would imply a license of delay in sin. It would be holding out impunity to deliberate rebellion. Every divine command, therefore, is a divine call to *instant* compliance, under the usual divine penalty, which guards the law.

And there is a punishment attending each day's delay. Each mournful delay brings a positive hardening of the heart, and a growing insensibility of conscience. Hence, the longer you delay, the more hardened you become; and thence, the more insensible are you to the urgency of the divine call. You cannot help noticing this very alarming fact, exhibited in those aged persons in the church, who have, for many years, persisted in this rebellion. Can you behold, without trembling, how callous their consciences are; and how utterly indifferent they remain under God's

judgments, and the solemn warnings of the law, and all the urgency of Christ's pleadings, by his servants !

Rouse up, then, to *instant* activity in duty. The longer you delay, the greater is the fearful weight of guilt impending over you. The longer you delay, the more of heaven's peace, and the pleasures of holiness do you lose. Never allow yourself to forget that you have no control over time. Death is ready to enter into your dwelling. Then, where are you ? If you are unprepared for the solemnities of the Lord's Table ; then, most certainly, are you utterly unprepared for the awful solemnities of death, and the judgment, and the eternal world ! May God, in his great mercy, awaken you all to tender solicitude in this matter !

9. And, here, let me remind you of your baptismal vows. In infancy your parents presented you with much anxiety, and many prayers, and vows, at the baptismal fount. You were, by them, given away to God, and to his church, as members thereof. These vows were taken upon them, as your natural and covenant guardians. Now, that you have reached the years of discretion, these solemn vows have passed over from them to you ; and are binding on your conscience. There is no room for doubts in this matter. They are equally binding on you, as they were on them. You must follow them out, under the call of your God. Nothing can be more manifest than this doctrine of God's holy word. That which is done in our name, by a legal, and accredited representative, is as certainly done by us as if it had been done personally. Open thy Bible at Jerem. xi. 3, 4, and read, " Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers," &c.

Even so, my dear youth, let no man deceive you. Cursed will you be, if you obey not the vow of the covenant of baptism, which God commanded your parents. Men of selfish and sceptical habits may doubt, and demur. Be it your

part, in the face of all this, promptly to obey. You cannot renounce the honours of Christianity ; you cannot deny your baptism ; you cannot deny your God !

10. Come out of the world then ; and, approaching the holy table of the Lord, there declare openly before all, that these just and appropriate vows shall be piously responded to ; and religiously paid before the Lord, by his grace given to you. Take your places by the side of your father and mother ; along with your christian brethren ; and piously say thus : “I am bound to thee, O my God, by all these tender and impressive ties laid on me, as thy creature ; as thy redeemed creature ; as thy child,—baptized, and devoted with solemnity to thee, O holy and merciful God ! Here, I humbly beg to offer myself to thee, O my God ! I believe in thy Son, my dear Redeemer. I accept of the gratuitous blessings of the new covenant. I would humbly, and cheerfully come under all these obligations of new obedience ; to love thee, to obey thee ; to serve thee with all my heart, and soul, and mind, and strength ; in all the relations, and conditions of life ; to be thine wholly,—to be thine alone,—to be thine now, and for ever !

And, now, in token of my sincere faith, and vows before thee, O my God ! I here, in humble reliance on thy grace, do set my hand, and seal to this public covenant with thee, O Lord ! And I would humbly, and sincerely avouch thee to be my God ; and myself to be thy servant, for all time. And, in token of this, I take the bread, and the cup : I eat the one, and I drink the other, in memory of my Saviour’s atoning blood, and rich grace. And, I hereby seal my vow of personal dedication to thee, FATHER, SON, and HOLY GHOST. So help thou me, O Blessed and most merciful TRIUNE GOD ! Amen.

CHAPTER IV.

INVITATION TO GOD'S CHILDREN WHO WALK IN DARK-
NESS ;—SOLUTION OF MENTAL DIFFICULTIES, AND OB-
JECTIONS,—INSTRUCTION—COMFORT.

“ Comfort ye, comfort ye, my people, saith your God.”
ISAIAH.

1. THERE are many who “fear the Lord, and obey the voice of his servant,” and who yet—“walk in darkness, and have no light.” They seek the Lord with much sorrowing. They tremble at the thought of rebelling against their Lord. They try to walk in the way of his appointment. But, through fear of unworthy communicating, and the terrors of the judgment which follows it, they know not what to do. Permit us, with tender sympathy, to address ourselves to them.

2. My dear brothers, and sisters :—Many do not distinguish between the act, and agency of faith ; and the evidence of sense, as it is usually called. They believe ; they accept the proffered mercy in Christ. They rely on him as all their hope. But, then, they seem to expect, as one person does, while conversing with another, some visible token, and assurance from the person they commune with ; that they are doing right, and are actually accepted. They are not content with merely believing God's promise, and complying with his injunction. They seem to expect some sensible assurance like that which was vouchsafed to the

holy disciple in Patmos, when he was in the Spirit, on the Lord's day ; or, an impression made on the mind, and heart that they are in the right way.

3. Now, it is your duty simply to rely, in full faith, on God's promise ; and yield, in the whole man, a prompt obedience in that faith, to his injunction. He has uttered his assurance that he will bestow on you certain blessings. Do your duty in a cordial reliance on his faithfulness, and power. Go to his table, as he enjoins you ; there seek his face ; there plead with him ; there seek the higher manifestations of his love and mercy ; there seek the clear light of his countenance, and the divine assurances of his love in the way of duty, and in the actual discharge of your obligations. Seek not, first of all, for these clear and gracious tokens of his love, in order that you may enter on your duty. But, go forward, and seek them in communion by faith, penitence, and purity of heart. And do all this in an humble reliance on the Holy Spirit.

You are in darkness, and want assurance ? Conceive, then, yourself to be exactly in the position of a lost child ; who has wandered from his home, and his father. In the dark and cloudy night, you cannot see your way clear ; you cannot see your father, nor your home. But, on the still ear of night, you can hear, distinctly, your father's voice, calling you to come,—to come up directly to him. You cannot see him, it is true ; but are you then to stand still ? You cannot have the assurance of sight that he is there ; but you distinctly hear his voice, calling on you to come to him. Must you stand still, and linger until you have the assurance of sense ; and actually see him, and feel his hand ? No, no. Well, you know the voice of your Heavenly Father uttered distinctly in his divine word. He calls on you to come up to him. He tells you what is in the way. "Turn not," says he, "to the right, or the left. Avoid all bye-ways. Come directly up to me,

as you hear my voice." Like the lost child, persevere—and walk directly up to him. Keep in the straight line of duty. And soon will you joyfully feel him taking you by the hand, and lifting you gently into his bosom!

4. On the eve of duty, we hear some very dear Christians offer an excuse of this nature;—"I once had a very pleasing and heavenly frame of mind; and I longed to come, and appear before the Lord. But, now, it is gone; and I am cast down."

You are in error to rely on a former frame of mind; or to absent yourself from duty, at the loss of that frame. It is pleasant, indeed, to reflect on the past; and to recal that fondly cherished frame of heart. But, can you allow yourself to measure, by any human standard, the divine obligations laid on you, by your adorable Master in heaven? Are you to obey him merely when you happen to be in *the favourable humour* of obeying him? Are you set free from obedience when out of that peculiar frame? No:—assuredly—no—never. Therefore, proceed with self-examination. Take a fresh hold of the gospel promise, by a renewed and stronger act of faith. Go forward at your Redeemer's call. Go, and do your duty; and on your renewed vow, and struggles against rising unbelief, seek for the joyful return of a happy frame of mind. Can you expect to recover that frame which you mourn over, by actually neglecting duty, and sinning still more?

5. Many an honest, but feeble Christian is agitated by an objection of this kind:—"I would, indeed, willingly come to the Lord's table. It has long been in my heart to do it. But, the terrors of the law rise up before me, as the flaming swords of the cherubim, which kept that way which seemed to be utterly shut against me. And I am driven away before the flames, and thunders from Mount Sinai. I can apply no part of God's word to my troubled heart, but the denunciations against the hardened sinner, and the hypo-

crite. I seem actually singled out ; and I stand forth in painful exposure, as one pointed at by every threatening of his most pure law ! How can I venture forward ? Would you urge me on, to ‘eat and drink damnation to myself?’ I am unworthy,—utterly unworthy ! How can I, then, venture forward?”

6. Indeed, you cannot, dear Christian, be too jealous of yourself, or too humble. But you must be just to yourself, as well as severe, in your honest self-examination. As you would avoid the extreme of the hypocrite, who deems himself better than others : so must you avoid the strong temptation of Satan, who leaves no means untried to drive God’s children into the opposite extreme,—to despond, and write bitter things against themselves ; as if they were the very outcasts, and the most hopeless ones of all the sons of men ! Be just to yourself, as well as humble. Enter into your closet. Cast yourself at the feet of Christ in an agony of supplication. Search yourself before the Lord. “Am I a lover of God ? Prefer I any object on earth, to him ? Do I love the Redeemer, and choose him *willingly* as *mine* ? Do my inmost thoughts tenderly recur to him with deep veneration, and holy awe ? Do I choose any object in preference to him ? Do I stand in awe of the Holy Ghost ? Do I hate every iniquity in his presence ? Have I, at least, the strong *desire* to love God ? Do I even desire it—and desire it often ? Do I long for deliverance from this distressing languor, and heartlessness ? Do I long and pray for deliverance from those bewildering doubts ?—Come, my soul, art thou willing to sign, and seal thy renunciation of Christ as thy own Saviour, and give up the last hope, and even the desire of his love and presence ; and to return again to the ways of the world, and the works of the flesh ?

“Oh ! No,—no :—never can I do that !”—So, I hear thee say. Thou wilt not surrender thy hope in him. Thou

canst not yield up the desire to be his. How, then, canst thou feel so, and desire so ; and yet venture to say that thou lovest not God, thy Redeemer ? Be assured, that the genuine, and cherished desire,—yes, even the *desire* of having the love of God in thee—does indicate the reality of thy faith, and love to thy God. There is no perfection of holiness, *in degree*, in this evil world. While in the flesh, it is our lot to war a fierce warfare against the sin that dwelleth in the very best of us. Study the seventh chapter of the epistle to the Romans, and thence receive wholesome and humbling instruction.

The main point to be resolved in thy mind, young Christian, is this. Hast thou the true grace of God—perfect *in kind*,—in thee ? The question is not, whether there be sin, and complicated, and even turbulent sins in thee, raging like an enemy, that is tormented and dying. The question is this :—Does grace struggle to prevail in thee ? Does it even exist in thee, though it may not *now* seem to prevail ? Is it in thee, as a living and struggling element of holy life ? Or, is sin the foul master spirit in thee ? Lovest thou God more than the creature ? Lovest thou Jesus Christ as the *only* Saviour ? Dost thou anxiously pray for the Holy Ghost ? Dost thou pray in thy heart for real holiness ? Dost thou love God's holy day, and the ordinances of his house ? Dost thou love the hour of secret prayer ? And does thy soul melt into sorrow, in secret, at God's throne, while, overpowered by divine love, thou namest thy sins and griefs over before him ? Dost thou long, and pray for due preparedness for this solemn duty, and all the other duties of life ? Dost thou long to be prepared for the service of God, because Jesus Christ lays his commands on thee to do that service purely from his love ?

How receivest thou these questions, or any one of them ? Canst thou respond to them affirmatively, be it even very feebly ?—then rest assured, that thou art a Christian. And

if thou art a true Christian,—be thou even the feeblest of the feeble,—even a babe in Christ, be assured, and take the comfort of the assurance, that thou art as welcome to the Table of the Lord, as if thou hadst the faith, and assurance of the father of the faithful. For the loving and sympathizing Redeemer delights to see all his *little ones* at his table, as well as the *grown-up* sons and daughters of his household. He would have us all come to the banquet with him.

7. Keep in view, for your comfort, this great principle of religion:—It is not the *strength* of faith merely, that opens to thee the joy of a cordial welcome. It is the *reality* of faith that carries thee up to the bosom of thy Saviour, to lean on him at his table. Keep up this plain distinction, and drive away fears and doubts from thy bosom. A vigorous faith, resting with unwavering confidence on Christ, and spiritual knowlege to discern the Lord's body and blood, are of vast importance to thy own joy and happiness. And they render a high and solemn homage to the power and love of Christ. But, that which is essential to worthy communicating, and which secures to thee a blessed welcome from Christ, is *true* faith, be it ever so feeble; and saving knowledge, be it ever so small. In order, therefore, to true and worthy communion, assure thyself of this, that the *reality* of faith to feed upon Christ, and the genuineness of saving knowledge to discern him in the Holy Supper, are the things essentially requisite in the eyes of the Lord. A lively faith, overcoming the painful tumult of doubts, and fears; and a clear and heavenly perception of Christ, and divine things, do, indeed, elevate the vigorous Christian to the higher joys of salvation; and send him forward exultingly, like Elijah, passing through the wilderness to the Mount of God. But the feeblest child of his household is as welcome as he is, to the Lord's Table.

Keep this distinction with care, always before thy mind. The child must eat many a meal at his father's table, and

gain from it the nourishment, and growing strength of many a returning festival, before he can reach the manhood and vigour of his elder brethren. Despise not the day of small things. Go, in all thy feebleness of infancy, and youth, to thy Father's table. Joyfully partake of his grace. Even Abraham, and Paul, and David were once babes in grace. Persevere in thy duties. And, passing on from infancy, thou shalt feel the joy and strength of youth, and of ripe years. In due time thou shalt reach the measure of a perfect man in Christ. And, in a word, lay this to heart,—if thou wert already perfect, even according to thy wishes: if thou hadst no more weakness, nor hungering, nor doubts, nor fears, then, assuredly thou wouldst no more stand in need of the communion table, than do the perfect saints in heaven.

8. And, allow me to transfer to a common meal, thy late mode of reasoning, in reference to thy not coming to the Holy Table. What wouldst thou say of one, who, coming in from the field of his labours, should say,—“I am so weak, and so feeble, and so languid, and faint, through hunger, and thirst, that I shall decline my master's invitation:—nay, I *will* not,—and really *cannot* think of sitting down to that well-spread table. I shall neither eat, nor drink: but wait here, until, being refreshed, and full of strength, I shall be in a good condition to sit down to these plentiful provisions!” Wouldst thou say that he acted like a wise man? Should not his very objections appear to thee, the strongest of all reasons why he ought, promptly, to sit down, and by using the bounteous provisions of his master, speedily get rid of his weakness, and languor, and faintness, at the refreshing and joyful festival?

My dearyoung brothers and sisters, you who feel yourselves in this condition, are the very persons who should lose no time in coming to the Lord's Table. Come, in all your feebleness of faith, and you shall receive strength of the Lord. Come, with all your fears and doubts; and, fixing your eyes.

on your dear Redeemer's face, beaming with love and grace, chase them all away by the light of his countenance. Come, then, to this holy communion. Come, at his bidding. Cast yourselves over on his promise, and assurance. Come, leaning on his sure word. For, "He will make thy righteousness go forth as brightness, and thy salvation as a lamp that burneth."

9. "Yes! But I am so unworthy, so utterly unworthy!"—I know it well. Most certainly thou art even so. And this should urge thy speedy flight to Christ Jesus, through whom thou shalt obtain righteousness, as well as strength, and a joyful acceptance.

And, farther, be assured that no believer can "eat, and drink damnation to himself." The wilful unbeliever and impenitent sinner, whose polluted hands wrest this to a secular purpose, and bring mockery for an offering before the Lord, shall feel the whole weight of this denunciation. But, the Christian who may, and does sometimes, "eat and drink unworthily," by not properly discerning the Lord's body; by not feeding aright on him, shall "eat and drink judgment to himself." That is, he shall receive corrections, by some appropriate afflictions. These his compassionate Lords brings on him to purify his soul, and fit him for a more acceptable offering; and a holier life, in time to come. And thus, he is brought into the condition of a worthy communicant, by discipline for former delinquencies.

10. Come, then, dear youth.—You cannot cherish these doubts, without questioning your Lord's love, or power. And can you allow yourself to persist in that criminal exercise for a moment? Be assured, you cannot yield to these doubts and objections without wronging your own soul: and doing dishonour to the wisdom of your Blessed Master. He ordained this ordinance, not to renew before our eyes the terrors of Mount Horeb; but to renew the most

consoling expressions of his love before us in Mount Zion. He ordained this not to be *an altar* of a sin offering ; but to be *a table*, at which he should feed and strengthen his children when ready to faint. He ordained this, not to be a test of our perfection, and holiness ; and superiority over others : but to confirm us in grace, to give vigour to our faith ; and to ripen our graces ; and, thence, give new power, and beauty to holiness : and thus, give assurance to us of his gracious presence, and guidance ; over the whole course of our lives ; in all our duties, and amid all our trials, until we reach the full measure of the stature of perfect men in Christ : and be ushered into God's family in heaven.

11. In a word, there seems to me to be no one objection urged against the duty of *immediately* communicating, which is not equally valid against any other christian duty. And I beg that this may be weighed thoughtfully, by every reader.

“ I cannot,”—you say,—“ I dare not come to the Lord's Table, as I now am.”—Very true. But—my brother, my sister—you must first go to the throne of grace, to obtain all needful grace. Go, this instant, or you may perish.

“ I cannot,—Oh ! I dare not go to the Holy Table as I now am !”—Very true :—you are correct,—and for that same reason, on which you seek to rest your plea of excuse here, you cannot,—you dare not go to the throne of your Maker, even to pray ! You need grace as much for the due discharge of the one duty, as for the other. You cannot pray in faith in your present condition. Must you, therefore, utterly restrain prayer, and live as the heartless atheist ? You cannot give a spiritual welcome to God's holy gospel, without the aid of his grace. Must you, therefore, make no effort ; and continue to remain as you are ; and thus reject the gospel, with all its hopes and happiness ? You cannot, without grace, obey one single precept of all your MAKER's

commands. Must you, then, live as a heathen, and seek your excuse in your want of due preparation ?

Let me repeat it with emphasis,—All these duties you must *do* ; or you must *perish* ! And you must obey God in them, *this* instant, as we have seen. But, there is a previous duty which must also be done *this* moment. You must go to the Lord Jesus Christ. You must go, this instant, and secure his all-sufficient grace. You must go, this moment, to obtain the new heart, and every needful supply of grace. Go, then, this very instant, and give yourself up to the Lord. And, this same moment, go and yield an unwavering obedience to God's law ; in prayer, and devout communion at his Holy Table in its season.—I cannot urge on you too earnestly this truth ; namely, that the delay of seeking, and securing divine grace, by the appointed means, and with all due fervour of spirit, cannot possibly be any excuse for delaying to obey any of God's commands, in general ; or, for delaying, in particular, to go forward to his Holy Table. Take this into your thoughtful consideration, dear young Christian.

12. Finally, enter on the duty of self-examination with suitable humility, earnestness, and prayer. We request you to give yourself to the study of the doctrines, which we have submitted to your attention in the first Book of this volume. Apply them to your own conscience, sincerely and devoutly. Then, proceed to examine yourself on your knowledge of saving things ; and, particularly, of your knowledge to discern the Lord's body in this most holy ordinance ; of your faith to accept him, and receive divine grace from him ; of your godly sorrow for all your sins ; of your love to God in the practice of every Christian duty ; of your love to man in the acts of benevolence and charity ; and your purpose to lead a holy life from a new and gracious principle. And the Lord will send thee help from his sanctuary ; and strengthen thee out of Zion. He will re-

member all thy offerings ; and accept thy spiritual sacrifices. He will grant thee according to thine own heart, and fulfil all thy counsel. Thou shalt rejoice in his salvation. And in the name of thy God wilt thou set up thy banner. For the Lord will fulfil all thy petitions.—Ps. xx. 2—5.

ODE.

“ The blest memorials of thy grief,
The sufferings of thy death,
We come, dear Saviour ! to receive,
And would receive with FAITH.
The tokens sent us to relieve
Our spirits, when they droop,
We come, dear Saviour ! to receive,
And would receive with HOPE.
The pledges thou wast pleased to leave
Our mournful minds to move,
We come, dear Saviour ! to receive,
And would receive with LOVE.
Here, in obedience to thy word,
We take the BREAD, and WINE ;
The utmost we can do, dear Lord !
For all beyond is thine !
Increase our FAITH, our LOVE, our HOPE ;
Lord, give us all that's good :
We would thy full salvation prove ;
And share thy FLESH, and BLOOD ! ”

CHAPTER V.

DIRECTIONS TO COMMUNICANTS, WHEN ABOUT TO APPROACH THE LORD'S TABLE.

“ Searcher of hearts, oh ! search me still :
The secrets of my soul reveal ;
My fears remove ; let me appear
To God, and my own conscience clear ! ”

1. IT is not proper to postpone the important work of preparation, to the near approach of the solemn season. I hope, therefore, dear Christian, that you have kept this matter some time in view, with deep interest ; and that you have spent many an hour in suitable meditation, and prayer, and self-examination. I have endeavoured to supply you, for this purpose, with materials, in the preceding pages. Go through this examination in a thorough manner. Ponder these doctrines of our holy religion ; make yourself thoroughly acquainted with each of them, in order that you may be an intelligent Christian. Make each of them the subject of close, and devout reflection. Receive them with the simplicity of children, and with sincere faith. They are to your souls, what wholesome food is to your body. You do not receive them aright, and digest them, unless you derive vital nourishment, and strength from them, for the day

of duty and trial. Rest not satisfied with any thing short of a strongly quickening influence put forth by them, on your heart. And let the divine authority with which they come upon your soul, produce a constant excitement to love, devotion, and cheerful obedience. Fail not to reduce every precept of Christ scrupulously to practice. You must not only put on Christ; but you must walk in him. Your aim should be, to be an intelligent, devout, and holy Christian. And thus you will enjoy an *habitual* preparation for this solemnity; and honour your heavenly Father.

2. And when the season of communion has come, retire to your closet, or into the house of God, and pour out your heart to God, and mingle devotion with self-examination, after this manner:—

“It is the voice of my beloved Redeemer! My soul feels the constraining urgency of his call. I come, O my Lord! at thy command. I am overpowered by a consciousness of my infirmities, and utter unworthiness. ‘I had fainted, unless I had believed to see the Lord’s goodness in the land of the living.’ For the adversary has sought to overwhelm me with distracting fears, and terrors. I often feel that I must not,—that I really dare not come to the Lord’s table. But I charge my soul, and all that is within me, vigilantly to resist the tempter. Shall I yield to fears, when God is with me? Shall I give way to doubts, and despondency, when I have my Saviour’s assurance that he will preserve my soul alive, and cherish in me every grace of the spiritual life? ‘Shall not He who begins the good work in my soul, perform it to the day of Christ?’ Can I sink in despair, and, like Jonah, fly from the presence of the Lord, and from my present duty, when the God of my hope will bruise Satan under my feet shortly? Shall I ever, then, yield up my hope,—inspired and cherished as it is by the heavenly, and spirit-sustaining promises of the Almighty? Shall I shrink from *this* call to duty? Shall I

bssely yield to the world, and the weakness of the flesh, and the power of Satan ; and, thereby, obey them, rather than my God ? His command is distinct and peremptory ; and it is divinely cheering. For it is attended by assurances of his divine assistance ; and a joyful acceptance ; and an abounding comfort. The voice of the tempter, on the contrary, is dreary and desponding. It leads to desertion of duty, and darkness, and the death of the yielding traitor !

“I have entered on the examination of my heart, and life. And, O my God ! thou hast allowed me, amidst many fears, and painful difficulties, still to indulge a hope that I have learned of Christ, to know thee. For, if I am not deceived, the more I know thee, O my God, and Saviour, the more I do love thee, and the more humble I feel in thy pure and awful presence,—I trust, my faith is not that of the self-deceiver. For, if my experience be correct, it waxes, in some degree, stronger and stronger. And with its growing strength, I trust, I feel more than ever, the exceeding evil of sin : and my entire dependence on thee ; and the vanity of self-righteousness ; and the hypocrite’s trust. And as the assurance of Christ’s all-sufficiency grows, and waxes strong in my conscience ; I feel a longing desire to renounce all righteousness which is of the law ; and every ground of hope from created power, and man’s merit. And may I not venture to say that, in proportion as I see all these in the light of thy unclouded glory, and the stainless perfection of thy justice, the pride of human merit,—and all self-trust, and boasting, become more and more hateful in mine eyes. I dare not think of any price to offer thee. I have none to offer thee. And thou, most sovereign and gracious God, never *sellest* thy blessing. They flow freely to us, poor sinners, through Christ. Yes, they come as purely, and as freely as the wind on our mountains. I cannot wrong thee, my dear Redeemer ! I cannot bear the thought of taking the crown off thy august head, on

which "there are many crowns." I cannot, and will not take one gem from its sparkling glory. No, never. I love thee, O my God! for what thou art in, and of thyself. I love thee because thou art glorious in holiness; of justice unspotted; of majesty, and truth infinite; whilst thou art full of compassion, and mercy to poor sinners, like myself. I love thee, my heavenly Father;—if my heart deceive me not,—I love thee with gratitude unfeigned. I adore thee for what thou hast foreordained for me in the covenant of peace, before the world began. This heart loves thee, and adores thee, O Father! for the gift of thy Son Jesus Christ, who is all my salvation! My heart loves thee, and adores thee, O my Redeemer! for all that thou hast condescended to do, and suffer for me; and for all that thou, as my Blessed Intercessor, art now doing for me; and for all that thou hast, in thy condescension and faithfulness, promised yet to perform on my behalf, in time, in the hour of death, and at the judgment day! And thee, I love and adore with all my heart, O Holy Ghost! the author of spiritual life, and of all the divine graces; and of all the Christian's consolations, and of the assured hope of the blessed resurrection, and life everlasting. I bow the knee daily before thee, O most blessed TRIUNE GOD! And I humbly beg to yield up soul, and life, and all I have, to thee in grateful affection, adoration, and obedience!

"And, now, in this moment of doubting, and hesitation, when the foe assails me in the near prospect of duty,—O smile upon my languid soul. Vouchsafe thy quickening grace to me. Receive my languishing faith. Grant me peace, and a token for good, through the blood of the everlasting covenant. Am I not thy servant, O Lord! formed by thee to be what I am, with all these faculties, and this immortal being to know thee, to love thee, and serve thee? Oh! for increase of grace, and the spirit of holiness, that I may be thy accepted servant in the ways of true holiness!

“Thou, O Lord, art now calling thy children to the festival of thy holy communion. And it is thy will that none of thy dear children be amissing at such a season. It is a feast of peace, and exceeding joy : and I come, O Lord, as one of them. I come to receive even the crumbs that fall from thy table. Oh ! for an increase of light, that I may know,—and a purer conscience, that I may feel that I am thy child, O Lord ! and have a right to the children’s bread.

“‘Whom have I in heaven, but thee ! And there is none upon earth, that I desire beside thee. My flesh, and my heart faileth. But God is the strength of my heart, and my portion for ever !’—In thee, O my God, have I sought, and in thee have I found this everlasting portion. I have looked,—and, I trust, long and earnestly, into this anxious heart of mine, and, notwithstanding all its wants, and infirmities, and its dark hours of sorrow, and its sins, and complicated cares, I do yet humbly indulge the hope, that there is not one object under the heavens that I desire before thee. O search me ; and try me : as I do humbly essay to search, and try my soul. And if there be an idol there, usurping thy throne, consecrated to thee, do thou utterly abolish it ; and reign thou, there, O my God ! in thy supremacy, and the beauty of holiness. If there lurks a foe to thee, within the windings, and foldings of this heart, bring it forth, O Lord, and slay it before mine eyes.

“Have I not chosen thee, Lord Jesus, to be my supreme Lord and Master ? Do I not love thy pure and hallowed truth ? Are they not sweeter than honey to my lips ? Are they not the light of mine eyes, and the guide of my feet, and the joy of my heart ? Do I not long to keep thy commands ? Do I not venerate all thy ordinances ? The stamp of thy authority on them makes them dear to my heart. Do I not delight in thy house, and the place where thine honour dwells ? When I see thy dear image in thy children, do not I love them as my own brothers and sis-

ters? Do I not hate the ways of false and wicked sinners? Am I not grieved when I see transgressors mocking thy sabbath, thy word, and thy mercies: and thereby wronging their own souls? Does not my soul feel more joy, and pleasure, in one sweet hour of communion with thee, my God, than what the men of this world enjoy, when their corn and their wine abound? Oh! to be more and more disconformed to this world; and transformed in the renewing of my mind. I bewail the treachery of my thoughts; the vanity, and looseness of my imagination; the levity of my passions; and the carnality of my heart. In the hour of the world's trials, oh! how often I forget thee! In the hour of temptation, how often do I mournfully feel the corrupt and hateful remains of the old man in this heart! O Lord! how long,—how long shall it be, ere I be freed from this body of sin, and death? Wretched man that I am! Who will free me from it? Praise, and everlasting gratitude be to thee, O God; the grace of Christ has the divine merit of effectual cleansing. And the Holy Ghost effectually applies this purifying and healing balm!

“In the pressure of the world's cares, and the fascination of its seducing pleasures, O let me know,—let me feel, that it is no more, what it used to be to me—my Divine Master! Help me, in times coming, to mark successfully, the true line which divides the honest and allowable cares of this world, from those which are unreasonable, and sinful. While ‘I am not slothful in business, let me never be the world's slave.’ May neither its cares, nor its pleasures seduce my soul from thee. ‘Grant me neither poverty, nor riches.’ When riches increase, let not my heart be set on them. I shall gratefully accept of thee all thou mayst vouchsafe to give. I shall bow in humble submission, when thy hand withholds, or takes away. Deliver me, O God, from the lust of gold. For this lust of money is the root of all evil. O let my soul be found steadily in the position

of thy spouse, as seen in vision by John.* Let me be crowned with a crown of stars ; adorned with the spotless robe of thy righteousness ; ‘and having the moon,’—even all sublunary objects, ‘under my feet!’

“The motions of ‘the sin that dwelleth within me’ are sources of constant uneasiness, and sorrow to me. On some occasions, when my sin prevails against me, my soul is in deep troubles. A heavy cloud rolls over my soul : deep calleth unto deep : wave after wave passeth over me. I can see no evidence remaining that I am thy child. When I suffer thy terrors, I am distracted. Yet—O Lord, do I not love thee ; and cling to thee as my last, and only hope. Oh ! how much remains in me yet to be mortified.. I go mourning before thee. This vanity of thought ! This levity of mind ! This love of the world ! This awful aversion to secret devotion ! These wanderings of heart from thee in my holiest services ! This obstinacy of my will against thy sovereign will ! This vile impurity of imagination ! These carnal workings, and persevering struggles of my desires, affections, and passions, and appetites ! Oh ! how sad and mournful these remains of indwelling sin ! O Holy Spirit, cleanse me from my sin ; wash me thoroughly from mine iniquity. Purge away all my sin ; and I shall be clean : wash me, and I shall be whiter than snow. O God, restore me the joy of thy salvation. Create in me a clean heart, O God ; and renew a right spirit within me. Grant me a fixed and holy habit of mind : and a resolute courage to resist the first approach of the tempter ; and to keep myself carefully from the sin that easily besetteth me. Oh ! for a pervading spirituality of the whole soul, that my heart may be fixed on God. Oh ! for that pure and heavenly-mindedness, whereby I shall be assimilated to my Redeemer ; ‘whom not having seen, I

* Rev. xii. 1.

love ; in whom, though I see him not, yet believing, I rejoice with joy unspeakable and full of glory.' 1 Pet. i. 8.

"But, all my cares, and sorrows, and indwelling sin shall not drive me from thy presence, nor tempt me to neglect the present duty. I come to thy holy table, O my God ! bowed down as I am, with a sense of my weakness and infirmities ; and my utter unworthiness. I come, at thy bidding ; to meet thee, my God ; to commune with thee ; and receive out of thy fulness thy confirming and strengthening grace. I come to thee, to buy ; but I buy without money, and without price. I come to lay down at the foot of the cross, all my sins, original and actual ; and to bewail all my wants, and woes. I come to receive from thy munificent grace, my Redeemer's robe of righteousness, to be my righteousness. I come to receive thy purifying grace to beautify me, and 'make me all glorious within.'

"I come to obtain a fresh and exhilarating view of my God, in the wonders of his redeeming love. I come to receive a new, and refreshing sight of the Lamb of God who took away all our sins. I come to receive another impressive sight of the appalling evil of sin : that the rock of my heart, being smitten by the rod of God, may send forth the flowing waters of penitential sorrow. I come to admire, and adore the awful, but spotless justice of thy throne, which caused the sword to awake in its unmitigated fury, against **THE MAN, THY FELLOW**, the Shepherd of the sheep, our dear Redeemer ! I come to receive a new, and animating glimpse of the matchless glory of thy divine government ; which has been exalted in unsurpassable majesty, and purity before all intelligences. I come to see a fresh exhibition of my Redeemer's triumphs in his death ; in his resurrection ; in his ascension ; in his intercession. I come to celebrate the anticipated glory of his descent to the final judgment. I come to show forth the death of Christ before God, the judge of all. I come to show it forth to my own

soul, as the only source of all my hopes. I come to show it forth to the world ; while I exclaim—‘ God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.’ I come to show it forth to the angels, who are, in the government of my Redeemer, made ministering spirits to the heirs of salvation. I come to show it forth to the spirits of darkness, to whom the humblest of God’s children can offer a stout-hearted resistance ; and bid defiance to all their temptations. For, through the blood of the covenant, Christ will bruise Satan under our feet shortly !

“ I come to thy table, to receive of thee a fresh assurance of the pardon of my sins, and my personal acceptance in justification ; and my adoption into thy family ; and to receive afresh, the spirit of adoption, to say Abba, Father ! I come, O my God ! to receive out of thy fulness, and grace to cherish every grace within me. And, being fed in this wilderness, by the angel of the covenant, I shall pursue the path of my duties to God, to man, and to myself, until I reach the mount of the divine presence in heaven. I come to renew my covenanting vows, and make a fresh surrender of this soul,—this body,—and this spirit, to thee, my Creator, my Preserver, my Redeemer, and Judge ! I come to thee, O Lord ! in the holy communion on earth, that thou mayest enlarge my desires ; and satisfy my anxious longings ; and fulfil the delicious hopes I have of eternal rest in heaven. Now, O God ! I go forward in thy name. Father, Son, and Holy Ghost, vouchsafe thy presence to me at thy table : and let my soul rejoice in the holy services of this communion. And to thy venerable name shall be all the glory, now, and for ever. ‘ Our Father who art in heaven, hallowed be thy name,’ &c. &c. Amen.”

CHAPTER VI.

DIRECTIONS FOR OUR EXERCISES WHILE AT THE HOLY TABLE OF THE LORD.

“Thine I am, O my God ! wholly,—only,—and for ever !”

HERE, at thy table I lift my soul to thee, O Lord. In the midst of many troubles, and sorrows, and deaths, thou hast spared me to enjoy the spiritual pleasures of this returning season. Many a dear friend, and many a beloved relative have been taken away from mine eyes. Their places in the church and social circle are deserted. And we see them no more. O Lord ! thy patience, and sparing mercy have bestowed on me, thy poor unworthy servant, this fresh privilege of glorifying thee in the land of the living ; in thy house ; and at thy table !

Now, grant me, O Holy Spirit ! clear and refreshing views of these divine things. Help thy servant truly to discern the body, and blood of the Lord, in these symbols of thy own appointment : that in this holy ordinance my soul may be lifted up on the wings of faith to heavenly communion with thee, O God, Father, Son, and Holy Ghost !

Oh ! for reviving grace in this season of divine communion. Remove from my heart all the obstructions of sin.

Roll away from my troubled soul, all these oppressive cares and sorrows, which weigh me down to the earth. Oh! quicken my languid spirit into the freshness, and vigour of the new life. Let my faith go out to thee in its renewed strength; that I may come up joyfully into thy presence, and take hold of thy rich promises, and receive out of my Redeemer's fulness, and grace for grace. Sun of righteousness! shine,—Oh! shine upon me; and chase away every cloud of darkness, and doubt, which passes over my soul, in this solemn hour of devotion. And warm this cold and languid heart into an ardent and unwavering affection to thee, my Redeemer.

To thee I lift my soul, O Lord; and I bless thee, and adore thee for the gift of Jesus Christ, whose love prompted him to hasten from the throne of his glory; who became our substitute; and paid the ransom price for such a sinner as me! What amazing condescension! What unparalleled love of God! Oh! height, and depth; breadth and length of the love of God! My sins were laid on thee, O my compassionate Redeemer! Thou didst bear the penalty of the law for me. Thou didst suffer in thy pure soul, and body, the terrible punishment exacted for us, by divine justice. I follow thee over the field of thy obedience, and sufferings, and death from thy cradle to thy cross. Oh! pure and holy ONE, thou hadst no sin of thy own. But thou hadst all the sins of the whole church laid as a burden on thy soul. I here commemorate thy love, in the achievement of our redemption. For me, didst thou suffer these reproaches which broke thy heart. Thou knowest that I love thee. And therefore do I commemorate thee, and thy dying agonies! I look not at the cruel and unjust men who murdered the Lord of glory. I see them not. I think not of them. MY sins—MY sins—these were the cruel enemies, which bound thee! MY sins were the enemies which rejected thee, and reproached thee, and blasphemed thee! MY sins

put the horrid crown of thorns on thy most sacred head. MY sins smote thee, and buffeted thee, O my dear Redeemer ! I commemorate thy bloody sweat in the garden, and the ineffable agonies of thy soul, which were caused by my iniquities. Yes—MY sins laid the crushing burden of this terrible agony on thy pure soul. MY sins caused these pains of hell to be inflicted on thy soul ! MY sins caused the horrible indignity of the mock trial before the tribunals of the Jews, and Pilate, and Herod ! MY sins inflicted on thee the horrid scourging by the Roman barbarians ! MY guilt pierced thy most sacred hands and feet ! MY crimes nailed thee on the cross ! MY sins pierced thy heart by the Roman spear ! Oh ! that these sins of mine were crucified : that I may be dead unto them ; and they dead unto me !

“ When Jesus hung upon the tree,
In agonies and blood ;
He cast his languid eyes on me,
As near the cross I stood.

Oh ! never to my dying breath,
Can I forget that look.
He seemed to charge ME with HIS death,
Though not a word he spoke.

A second look he gave, and said,
I freely all forgive :
This life is for thy ransom paid ;
I die, that thou mayst live.

With pleasing grief, and mournful joy,
My spirit now is filled.
That I should such a life destroy ;
Yet, live by HIM I killed !”

J. NEWTON.

Here, then, in view of this, I come in penitence and faith, into thy presence, to own thee publicly, O my God !

Here do I own, and confess that I have all my righteousness and strength, in Christ; and in HIM alone. Here, I avouch my Heavenly Father's love to be the only procuring cause of my salvation. Here I avouch the eternal Son of God, manifested in the flesh, to be my only Redeemer; whose righteousness is the sole meritorious cause of my redemption. And, here, I openly renounce all self-righteousness, all legal hopes, as not only unavailing in the matter of my personal justification, before God; but as nothing less than filthy rags!"—Here, I avouch the Holy Ghost, to be the sole author of all renewing, and sanctifying grace; and my divine Comforter, and guide through the duties, and the trial of life to immortal glory! My heart leaps with joy in me, while I thus commemorate this glorious plan of redeeming love by the TRIUNE GOD,—the Father, Son, and Holy Ghost!

But, I owe thee, my God, another vow. And here I leave it before thee. With solemnity I do vow to renounce the world, with all its sinful pleasures; and its vile, and degrading slavery. I do, also, renounce the flesh, with all its bitter, and protracted struggles, and opposition to the work of grace. And I renounce the devil, and all his usurped dominion; by which he labours to hold man in his horrid bondage, and misery, and spiritual death! Oh! to be like my Saviour; when I shall be able to say, "Satan cometh, but he hath nothing in me!"

"And with this vow of renunciation, I here beg, O my compassionate God! to give myself away to thee in this fresh renovation of my covenant. Thou knowest that this heart,—this poor trembling heart, loves thee, O God!—Oh! that I could love thee more, and serve thee more faithfully! I am thine. Thou hast made, and fashioned me. I am thy servant, bought with "a price,—all price beyond!" I devote myself to thee,—wholly; to thee only; to thee for ever! I engage, in humble reliance on thee, to labour more faith-

fully than ever, in thy holy cause ; and to strive in all humility to watch more studiously, over all the struggles of this body of sin and death in me ; to resist temptation, and to mortify it, in all its turbulent lusts, and affections ; to work out my salvation with fear and trembling, in the use of all divine means, through the grace of the Holy Ghost, who works in me both to will, and do : and to keep thy memory alive in the meditations, and love of my heart : and to keep myself in the love of God : and to grow in grace : and carefully to keep myself from mine iniquity. I vow to thee, O my God, that by thy reviving grace, I will carefully guard the doors of my lips against evil-speaking, and against all that may offend thee, my God, in my prayers ; in my conversation ; and in my business with men. I vow to thee that I shall be more watchful against the besetting sin of languor, and negligence in the duty of secret prayer ; and family devotion. I vow to thee to be more careful and painstaking in training up each one of the souls entrusted to my care, in my household : to be more dutiful, forgiving, and affectionate to each one of my dear relatives ; to be more zealous in sanctifying the Lord's day ; and improving every one of the means of divine grace for my growth in holiness, and my better capacity to set a more christian-like example to all those around me. And, thus, I will labour, in humility and fidelity, to acknowledge the Lord in all my ways, in the delightful confidence that He will direct my path.

CHAPTER VII.

DIRECTIONS FOR THE GUIDANCE OF YOUNG CHRISTIANS, DURING THE SACRAMENTAL ACTION.

1. THE minister begins the SACRAMENTAL ACTION, by saying,—while he lifts the bread, and breaks it:—"Our Lord Jesus Christ, in the same night in which he was betrayed, took bread, and having given thanks, he brake it,—as I do after his example,—and he gave it to his disciples, as I now give it to you, saying,—‘Take it, eat it: this is my body broken for you.’" At this moment let your heart in silence thus reply:—"O Lord! I accept it as the symbol of thy broken body. I am as sure that my Redeemer took upon him human nature, as I am sure that this is bread. As surely as this bread is cut, and broken to pieces, so am I sure that he was broken, and mangled in death for me. As surely as I take this, so surely would my longing soul take, and accept Christ. I do now remember, and commemorate my Redeemer's sorrows on earth; his agony in the garden; his condemnation that I might be set free; his death on the cross, that I might not die the second death. I profess my faith in him as my substitute, who gave a sacrifice, and offering for me. I come to receive all needful grace out of his fulness. I here do publicly take thee as my only Saviour. I vow to be thine, O Lord, in

new obedience. I will do this until thou come to me at death, to receive me to thy glory.' ”

2. When the minister presents the cup, saying,—“ This cup is—that is, signifies, the New Testament, sealed by my blood, shed for many, drink ye, every one, of it ;”—let your souls reply in silence, as you take, and drink of the cup,—“ As surely as this wine is poured out, so surely was the blood of my Saviour shed on the cross : as freely as this cup is put into my hand, so freely is my Saviour's righteousness, even the blood of his atonement, given to me. And as I drink of this cup, so do I receive by faith, my Saviour's righteousness, as my life, my nourishment in grace, and growing ripeness for glory. As HE pledges his love to me in this festival, so do I pledge my body and soul, and all,—offered up to him in faith, in hearty love, and new obedience. Thine am I, O Lord, in time, and in eternity.”

3. While the sacred elements are passing round to others, —pour out your soul to God thus :—“ Accept, O Lord, my humble vows to thee, here presented at thy table. Pardon the feebleness of my knowledge, while I essayed to discern the Lord's body and blood. Forgive the weakness of my faith ; the defects of my penitence ; and the coldness of my affections. Pardon, O Lord, every thing amiss in the act of my partaking of the holy symbols. And oh ! my heavenly Father, give me, I beseech thee, a token of thy pardon, and my acceptance, by vouchsafing to me a large increase of thy rich grace.”

4. And, here, O my God, while at thy table, in the nearness of allowed communion, and filial boldness, before thee, I crave a blessing on those who are very dear to my heart. I throw myself at thy feet : I plead and wrestle with thee, O my God, in behalf of that dear and blessed one.* * * *

* Here, mention a father, a mother ; a wife, a husband ; a brother, a sister ; a son, a daughter ; a friend ;—just as the case may be in thy heart, in its anxious desires.

Oh ! vouchsafe thy Holy Spirit to each of them. O for convincing, for converting, and quickening grace to each of these dearly beloved relatives. Bring each one of them home into thy fold, dear and most merciful Shepherd, out of all "the places into which they have been wandering in the cloudy and dark day." Oh ! bring them, most gracious Lord,—O bring them ALL, to the fellowship of thy saints on the earth : and to thy fellowship in heaven, at last.

And, O Lord, regard in thy divine love, all thy dear children, now before thee, at thy table. "May the good Lord pardon every one that prepareth his heart, in sincerity, to seek the Lord God of his fathers ; although he be not cleansed according to the purification of the sanctuary."

Wilt thou, O King of Zion, look in kindness and mercy on our dear pastors, who watch over us, and break the bread of life to us. Let the full measure of thy promised presence be on each of them, in abundant and enriching supply of all personal and ministerial grace. And, in due time, may they, and we meet in the uninterrupted fellowship, and glory of heaven ; there to be for ever with each other ; and for ever with the Lord ! Amen.

ODE.

Hark ! the voice of love and mercy,
Sounds aloud from Calvary.
See ! It rends the rocks asunder,
Shakes the earth, and veils the sky !
IT IS FINISHED !
Hear the dying Saviour cry !

Happy souls ! approach the table,
Taste the soul reviving food !
Nothing's half so sweet and pleasant
As the Saviour's flesh and blood.
IT IS FINISHED !
Christ has borne the heavy load !

CHAPTER VIII.

DIRECTIONS TO REGULATE THE EXERCISE OF YOUNG COMMUNICANTS, AS THEY RETIRE FROM THE HOLY TABLE.

As you retire from the table, pour out your hearts thus, in fervent prayer:—"As I begin every duty in the fear of God, and with humble and affectionate prayer to him, so must I close with gratitude, in prayer.

"O God, blessed be thy name for the privilege I have now enjoyed. I ventured to thy holy table. At thy call I came, to meet thee, O my God, and rejoice in the fresh manifestation of thy glory. And not only has no visible breach been made on me; but, as I trust, thy love has flowed forth to me in its gently constraining influence; as I sought to discern clearly the body, and blood of my Lord, and Redeemer, in the holy symbols: and record my vow before thee.—Now, accept, O Lord, my poor unworthy person, and services. For I present them to thee, not for my righteousness, but for thy great mercies in Christ. Let my vow come up before thee, and the pledge which I have given of my devotion to thee, in soul, in heart, and in life. Let the memory of this day's vow, and communion with thee, O Lord, be cherished in the fresh remembrance of my heart; until I come again before thee in this returning solemnity: and even until I welcome thy coming to receive me to glory

at my death. And, Oh! my gracious Father, vouchsafe me thy gracious presence for the sustenance of every grace in me; that I may faithfully pay my vow, daily, before thee. And, O Lord, to all thy other favours, so graciously vouchsafed to me, be pleased to add this special favour, on this occasion. [As thou didst wash thy disciples' feet after the first supper in the days of thy flesh, even so do thou, O Lord, in great mercy, wash me after supper, from all the sins of my holy services. Forgive me my shortcomings, in my poor and imperfect conceptions of thee, my Heavenly Father: and of thee, my divine Redeemer: and of thee, O Holy Spirit, my Comforter! Remember not against me the weaknesses of my faith; and the shame of my ungrateful fears, and my unreasonable doubtings. Forgive the coldness of my love; the languor of my affections, and the unruly propensity of my desires, and the disorder of my passions, and appetites. Wert thou to mark against me these sins of my holy things, I could not stand before thy sore corrections. I should pine away in lingering weakness, and sickness: and I should sink in the sleep of an early grave! Shew pity, Lord! O Lord forgive! I cast myself at thy feet, O my Father, in Jesus Christ! Blot from thy remembrance my sins. Oh! my God, incline thine ear, and hear me! O Lord, forgive me! O Lord! hearken, do, and defer not thy reviving visit of mercy. And send me a token for good, that the soul of thy servant may rejoice in thee all the day. And let my soul respond to the enlargement of divine grace: and an increase of spiritual desire: and of an ardent devotion: and of a singleness of eye to thy glory: and of an humble and accepted penitence: and of a purer, and more exact obedience to thy will: and a growing conformity of my whole heart and life, to the lowly, forgiving, and heavenly-mindedness of my dear and blessed Redeemer. And, then, purer incense of praise, and a holier offering of soul and body, shall

be rendered up to thee, as the happy fruits of this communion season. And glory shall be thine, for ever, in Christ Jesus : in whose name I am taught to pray,—“Our Father who art in heaven,” &c. &c. Amen.

CHAPTER IX.

ON THE SELF-EXAMINATION TO BE PURSUED BY THE COMMUNICANT AFTER HE HAS LEFT THE HOUSE OF GOD ;
AND RETIRED TO HIS CLOSET.

“ Search me, O God ! and know my heart : try me, and know my thoughts.”
DAVID.

HAVING recalled to memory what thou hast learned out of the preceding pages, of the nature, uses, and ends of the holy ordinance, which thou hast just celebrated ; enter on a pious meditation ; and put these questions to thy heart and conscience, in the fear of the Lord thy God.

First :—Did I sincerely respond to God’s authority in coming up to the Lord’s Table ? Or, was I moved from custom, or habit, or superstition ? How feel I on this serious matter ?

Second :—Did I use the Lord’s Supper with solemnity, and for that end alone, for which my blessed Lord ordained it ? Or, did I go through it with coldness, and indifference, as a customary ceremony, courting the notice of people around me ? How feel I in my conscience on this point ?

Third :—Did I come to the Lord’s Table with a truly Christian spirit ? Did I feel my mind, and heart opened

to the love of God? Did I discern the Lord's body and blood,—even his perfect atonement, therein? Did my soul rest on it, alone, as the only source of all my hopes; as it is befitting a poor sinner in absolute need of pardon, and peace, and holiness, by Christ's blood, and the Holy Spirit? And, O my soul, didst thou by faith, feed upon him in this joyful festival? Did I humbly and earnestly repent of all my sins? Did I resolve to break off all open, and secret evil habits? Did I feel my heart warmed into a more cordial love of God, and of my brethren? Did I forgive all my enemies, and pass by their faults, and love their souls, and pray for their salvation? Did I utter my vow in sincerity, to be more conscientious in new obedience. Do I now feel a deeper resolution than ever, to lead a holier life than I have hitherto done; and particularly to be less worldly, and strictly temperate in all things? How feels my heart in all these points?

Fourth :—Did I receive a joyful enlargement of spirit, while, with my whole heart, I poured out my vow to God, my Saviour, at his table? Or, was I straitened in myself?

Fifth :—While showing forth the death of Christ, before my heavenly Father, did I, in any degree, feel some sweet assurances of his divine love, and grace, confirming my faith; and thence weakening, and overcoming my unbelief?

Sixth :—While showing forth the death of Christ to my own conscience, and while busy memory brought up the remembrance of past sins, and conscience accused me of them, as well as of present delinquencies, did I feel a gracious, and consoling sense of God's love pardoning me, and accepting me as righteous, before him, through my Saviour's blood? And did I, thence, feel a deeper sorrow for all my sins, and a more confirmed hatred of every iniquity; and a more fixed resolution after new obedience?

Seventh :—While pouring out my soul before God in

vows and prayer, did I feel myself relieved, and comforted against the painful oppression of fears, and doubts? Do I now feel my faith, and love so much excited, and confirmed that these doubts, and fears have been weakened, and are beginning to vanish away?

Eighth :—In the course of communion with God at his table, did I feel a cheering glow of comfort; and thence an increase of divine strength in view of the agitating cares, and distressing anxieties of this evil world; and also in view of the distracting fears of death? Can I now look forward with more calmness, and christian courage, and fortitude, to them?

Ninth :—Having felt the constraining power of God's love, and saving grace, am I now resolved to use all means, and neglect no opportunity of promoting the peace, and the salvation of every one around me, in the private and social circles of life?

Tenth :—Do the fruits of this holy ordinance; and do my comforts, as well as sorrows, and disappointments, stir up in me holier longings after heaven, and more prevailing desires to grow in grace, and ripen for immortal glory?

Eleventh :—Do I envy the gay, the rich, and persons of pleasure? Or, do I feel contented with my lot, be it ever so humble? Do I truly value the pleasures of pure religion; the pleasures of faith, and penitence; the pleasures of heavenly hope; the pleasures of pleasing God, and communing with him, above every earthly objects? Oh! my God, grant me grace ever to do so in the uprightness of my heart.

“ ‘ Live, while you live,’ the Epicure would say;
 And seize the pleasures of the present day.
 ‘ Live while you live,’ the sacred preacher cries;
 ‘ And give to God each moment as it flies.’
 Lord, in my view, let both united be:
 I live in pleasure, whilst I live in THEE !”

CHAPTER X.

ON THE DUTIES REQUIRED OF THE COMMUNICANT IN FUTURE LIFE.

AND now, dear Christian, allow me to take leave of thee with some closing remarks on the duties required of thee, in thy future life. Let me address thee in the words of Móses:—"I have taught you statutes and judgments, even as the Lord my God commanded me. Keep them, therefore, and do them; for this is your wisdom, and your understanding in the sight of those around you. Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen; and lest they depart from thy heart, all the days of thy life." And especially remember the day when thou didst appear before the Lord, at his Table.—But, in particular:—

First:—Be careful to acknowledge the Lord thy God in all thy ways; and thou hast the divine and gracious assurance, that He will direct thy paths. Prov. iii. 6. Never be ashamed of Christ before this wicked and adulterous generation. Own him, and he will own thee. "Before the gods sing praise unto him."

Second:—Be conscientiously strict in the important duty of secret prayer. Hurry not into the bustles of the tempting world, before thou hast communed with thy God

in secret. Give not sleep to thine eyelids, until thou hast offered up thy thanksgiving for all divine mercies of the day ; and implored the continued goodness, and protection of thy Almighty and heavenly Father. Secret prayer will keep thee from secret sins ; or, secret sins will soon drive thee from secret devotion.

Third :—Keep thyself in the love of God, by using all the means of grace to cherish holiness in heart, and life. The neglect of these, and the indulgence in sin, will cause thee to lose *a sense* of God's presence and love ; and compel thee to go mourning without the sun.

Fourth :—"Be careful to keep thyself from thine iniquity,"—even thy constitutional sins,—thy habitual propensities. Be on thy guard against every temptation. Never parley with an enemy, or a temptation. Shut thine ears against the voice of the syren. He who listens, is already gone half way over into the fowler's snare ! Repel the approach of each vice, by cherishing the opposite grace, and virtue. Hasten to the fountain of Christ's blood for fresh cleansing. Betake thyself to the blessed Spirit, and implore his grace to give thee divine resolution, and strength. And thou shalt come off victorious. Set the fear, and presence of the Holy Ghost always before thine eyes.

Fifth :—Let it be thy constant study "to grow in grace," daily. Having become a partaker of communion with the divine nature ; and having escaped the corruption that is in the world, through lust ; "giving all diligence, add to thy faith, virtue ; and to thy virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity." By thus cherishing each grace, through the Holy Ghost, thou wilt uproot each vice and sin in thee. And thus thou wilt steadily "grow in grace ;" and "keep thyself in the love of God."

Sixth :—Whilst thou art thus watchful over thy heart, be

careful to discharge all thy christian duties. Shun the contamination of the profane. Devoutly and habitually sanctify the holy Sabbath, in private, and public. Render all due christian honour, and service to parents, and all superiors ; and the most exact charity, and kindness to thy equals, and inferiors. Do violence to no one in thy thoughts, in thy words, or deeds : but, as a meek Christian, as far as in thee lies, live peaceably with all men. Maintain, in the strictest and severest manner, the laws of temperance, sobriety, and purity. Abhor, and shun every violation of chastity in action, and in word, and in thought. The eyes of infinite purity, and holiness are ever upon thee. Maintain a deep, and solemn sense of this. Guard, I beseech thee, with care and anxiety, against every sudden burst of passion, and ungoverned fury. Such passions, and fury are the attributes of the children of the Evil One. In the moments of temptation, O think of the Lamb of God, the Lord Jesus Christ,—and check, and subdue every passion within thee ! Be rigidly just, upright, and honest in every one of thy dealings with man. Shun, as far as possible, communion with the spirit of our times, which is the spirit of covetousness ; and the hurtful, and ruinous love of money. Check a litigious spirit. And, if practicable, rather suffer wrong, than go to law with a christian brother. Set a watch on the door of thy lips ; and offend not with thy tongue. Abhor, and shun the spirit of defamation ; backbiting ; slander ; and all manner of evil-speaking. Cherish a frame of mind uniformly gentle, courteous, spiritual, and heavenly. This will drive from thy heart, the emotions, and affections, and deeds of “covetousness, which is idolatry.” Thus, live usefully to thyself, to thy family, to the church, to thy country, and to thy God. Endure unto the end, in the faith of all God’s pure doctrines ; and in obedience to all his holy commands, and ordinances. Let meekness, and humility be duly combined with true christian courage. O,

beloved Christians, "be steadfast, and unmoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord."

And let us cherish the divine assurance, that, in a short time, we shall be called to the presence of our God, in the glorious assembly of the angels, and the saints, to the UN-INTERRUPTED, AND ETERNAL COMMUNION OF THE CHURCH TRIUMPHANT, IN HEAVEN. Amen.

ODE.

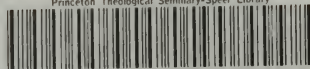
"Jerusalem, my happy home;
Name ever dear to me.
When shall my labours have an end;
Thy joys, when I shall see?
When shall these eyes thy heaven-built walls,
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?
Oh! when, thou city of my God,
Shall I thy courts ascend;
Where congregations ne'er break up,
And sabbaths have no end?
There happier bowers than Eden's bloom,
Nor sin, nor sorrow know.
Blessed seats! Through wild and stormy scenes,
I onward press to you!
Apostles, martyrs, prophets, there,
Around my SAVIOUR stand;
And soon my friends in Christ below,
Will join the glorious band!
Jerusalem! my happy home!
My soul still pants for thee!
Then shall my sorrows have an end,
When I thy joys shall see!"

THE END.





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